

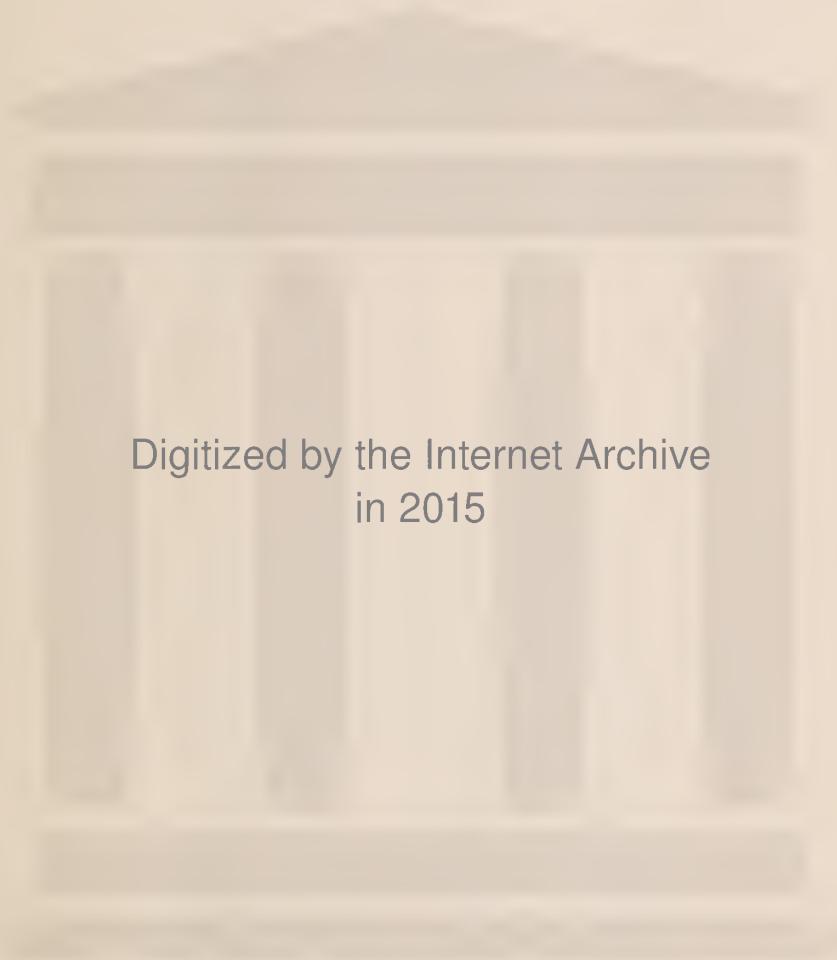


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The Missionary survey



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THE MISSIONARY SURVEY

WADE C. SMITH, Editor

LAURA E. ARMITAGE, Assistant Editor

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The Missionary Survey's Campaign for 50,000 Subscribers

THE FALL SOWING

October is a wonderful month for sowing the seed of Missionary Interest. One of the best varieties is Survey Subscriptions. Plow the field thoroughly with a good canvass. Get a corps (not corpse) of workers and drill them in. Cultivate the soil faithfully and fertilize with prayer. Sow samples of the magazine liberally (we will send them to you for the asking), and reap subscriptions—also later on, in due season, harvest the interest increase of ten, twenty, nay, an hundred-fold.

But this crop is like all others—it takes work and intelligence and faith.

October is the big month for subscription getting—do not let it slip by you without putting your Church on the Honor Roll.

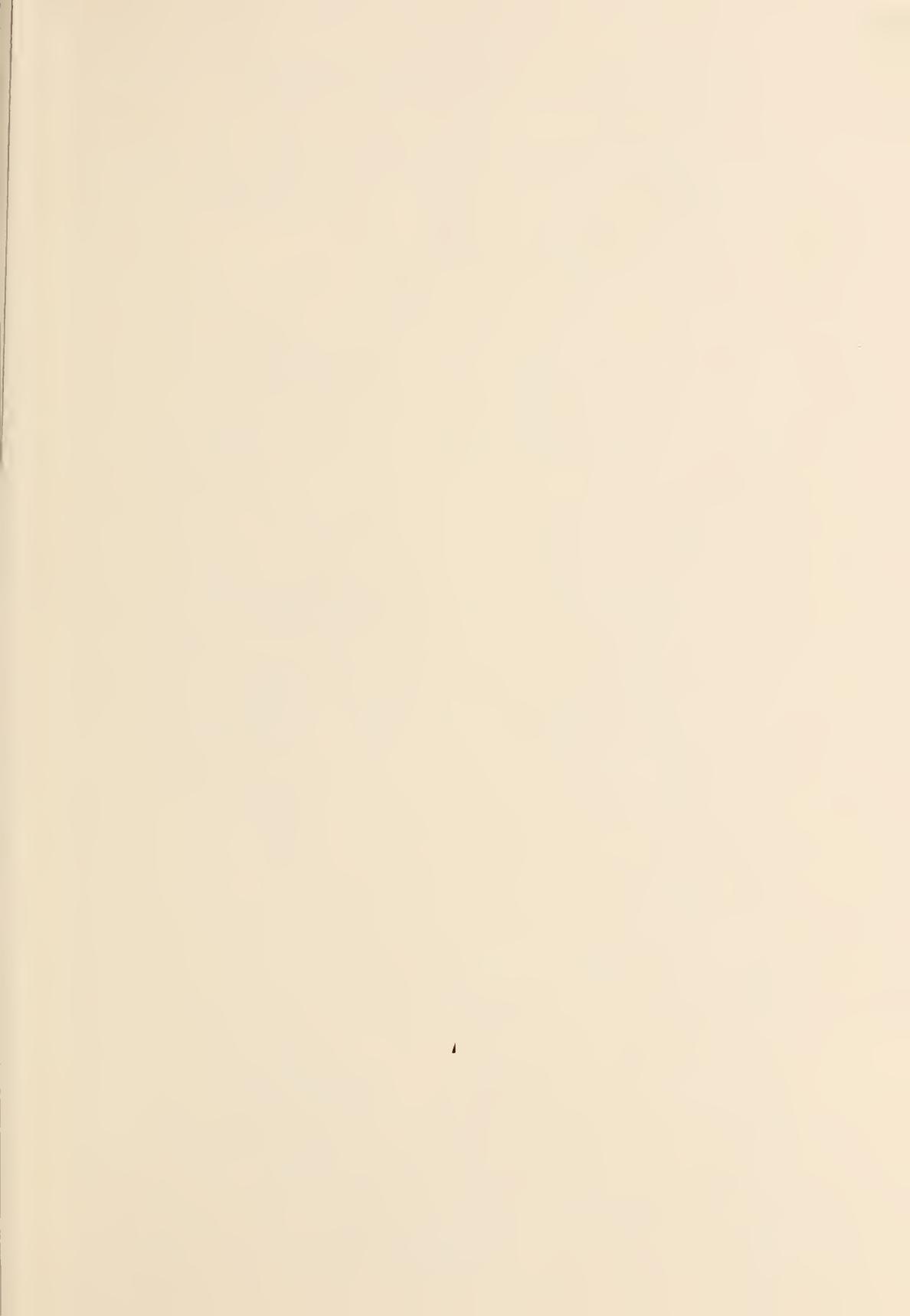
THE HONOR ROLL

To put a church on the Missionary Survey's Honor Roll only requires the securing of an average of one subscription to every five communicants in the congregation. Yet there are about 2,000 upstanding churches which have not yet attained to this distinction.

What can be holding them back?

The only generation we can save is the present one.

We are glad to announce another North Carolina addition to the Honor Roll this month—the Long Creek Church, near Bessemer City.



FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

MONTHLY TOPIC—CHOSEN (KOREA).

WE would call attention to two articles in this number taken from *The Korea Mission Field*, a very well edited magazine published in Seoul, and which represents the work of all the missions. Our representative on the editorial staff is Mrs. M. L. Swinehart, whose literary gift the readers of THE SURVEY have had frequent occasion to appreciate.

The first of the articles referred to is "The Quarter Centennial of the Southern Presbyterian Mission," by Mr. H. H. Underwood, whose father, Dr. Horace Underwood, had such a prominent part in the founding of the mission.

The other article is one on "Korean Heathen Sunday Schools," in the establishment of which our Mr. Swinehart has been one of the leading promoters.

THE KOREAN CHURCH.

The Presbyterian Church in Korea is now an established institution, which has stood the test of persecution and gives evidence of vigorous life by a steady growth and development. There are four Presbyteries, whose boundaries are those of the four Presbyterian missions, Australian, Canadian, Northern and Southern Presbyterian, organized into a General Assembly without an intervening Synod. There are fifty ordained ruling elders, some of whom exercise the function of rule only and others labor in the word and doctrine. The communing membership totals about 66,000, of whom 7,874 are in churches located within the bounds of our mission. A native elder was moderator of the last General Assembly, and discharged the duties of his office in a manner worthy of the best traditions of the Presbyterian Church in such matters.

The dominating element in the native church courts is still largely foreign. The rapid increase of the native element, however, raises the question whether the missionaries ought not to take time by the

forelock and avoid the trouble growing out of the natural resentment against foreign authority that always springs up in the native church so soon as it has grown large enough to have acquired self-consciousness, and provided it has been educated into a proper spirit of independence. It would seem better that the missionaries should take the initiative and voluntarily retire from voting membership in the native church courts than to wait until they are invited to take that course by their native brethren, as has occurred in some other notable instances.

EDUCATIONAL MATTERS.

Mention was made in our last annual report of the organization of the Union Christian College at Seoul under a charter which secured the right of the co-operating Mission Boards to "establish and maintain the college in accordance with Christian principles," and which granted the right to establish a course of instruction in the Bible as literature in the regular curriculum, and to hold religious services for the pupils on the college premises outside of regular school hours and apart from the regular school exercises.

The problems connected with this subject are still far from any satisfactory solution, and the prospect of any such solution is not bright.

MEDICAL WORK.

From the beginning medical work has occupied a large place in the missionary program in Korea. It not only appeals to the non-Christian communities as a manifestation of the true Christian spirit of love and helpfulness, but it is also educating them in a practical method of following Christ in loving service.

All the missions have experienced great difficulty in maintaining an adequate staff at the mission hospitals. We have now on

the field only four American doctors for our five hospitals, each of which would require two doctors for the proper conduct of its work. To meet this difficulty six of the missions working in Korea have united in the establishment of a medical school in Seoul, known as the Severance Union Medical College, Hospital, and Nurses' Training School. Our representative on the faculty of this school has retired from the work and another physician capable of teaching medicine as well as doing other hospital work is greatly needed to take his place. It will be several years, however, before we can hope to have graduates from this school capable of filling the places that are now being filled by foreign physicians throughout the country. The institution is up-to-date in its buildings and equipment, and is not only carrying on teaching in medicine, but also has already done commendable work in various lines of research, for which department special funds have recently been donated by members of the family of Mr. Louis Severance, who gave the original endowment for the school.

THE HANGCHOW CHRISTIAN COLLEGE.

This is the only institution of college grade in an entire province in China with a population of over seventeen millions. It is built upon one of the most beautiful sites in the world, overlooking the famous West lake, which equals in beauty and in the uniqueness of its setting some of the famous lakes of Scotland and Switzerland.

The college is a co-operative institution, but not interdenominational, as is the case with the majority of our co-operative educational plants. It is maintained by the Board of Foreign Missions of the Presbyterian Church, U. S. A., and the Executive Committee of Foreign Missions of the Presbyterian Church, U. S. It is, therefore, an institution the maintenance of which in a creditable way should appeal to us most strongly. It is the only college in China in which our Church is represented. The two churches have equal representation on the board of management, notwithstanding the fact that up to the present time the Presbyterian Church, U. S. A. has contributed fifteen times as much to the equipment of the college as our Church has done. Five thousand dollars is the amount which we have invested in equipment.

A member of the faculty, Mr. W. R. Wheeler, of the Presbyterian Church, U. S. A., is in the country at present engaged in the effort to secure additional funds for equipment and endowment. He will be in the South in the month of September in the interest of the college, and we bespeak for him a patient hearing and a generous reception at the hands of members of

our Church who may be able to assist in this most important enterprise.

The president of the college is our Mr. Warren H. Stuart. We have one other man in the faculty, Mr. J. M. Wilson. We ought to have three other members of the faculty, and if there are young men in our Church who have taken special courses of preparation for teaching work and to whom work like this would appeal, we would be glad to open correspondence with them at once.

Mission work in China has reached a stage where the preparation of a native ministry and leadership is by far the most important feature connected with it. The ultimate responsibility for evangelizing any non-Christian country must rest upon its own native Christians. We have established a Presbyterian Church in China which is now large enough and strong enough to assume a considerable part of the responsibility for the work of evangelization. If we will properly maintain such institutions as the Hangchow Christian College so that this church may be furnished with a proper and well qualified native leadership, we will greatly hasten the day when the pure gospel shall have been preached to all the four hundred million people in the great Chinese republic.

JEWISH EVANGELISM.

As the incidents referred to in this editorial are personal I shall discard the editorial "we" and speak of them in the first person. They seem to me to illustrate and confirm the view expressed in a previous editorial that the most effective agency for reaching the Jew with the gospel is the Gentile Christian who will approach his Jewish neighbor in a spirit of genuine sympathy and Christian love.

There is a Jewish clothing merchant in a certain city whom I have patronized for a quarter of a century and at whose hands I have always received absolutely square and honest treatment. This merchant has taken a great deal of interest in several boys of mine and has helped them through their college course by selling them their clothing on credit and waiting until they could make the money, by working in the summer, with which to pay their clothing bills. He has always seemed to me to be doing this in a real desire to help me and help them with their education. He looks upon them as his personal friends, and is apparently as proud when they have achieved any kind of distinction or success as if they were his own boys. That has always seemed to me to be a Christian course of conduct on his part so far as it went.

Some time ago another Jew in the city developed a cancer, and I was anxious to

send him to Baltimore to be treated by the celebrated specialist, Dr. Howard Kelly. Among others to whom I applied for help was my friend, the clothing merchant. He made this statement to me: "About six months ago Mr. B—, whom you wish to help, became offended with me for some reason, of which I was ignorant, and refused to speak to me on the street. But when I beard he was laid aside from work and had no income, I went to the Commercial Club and raised a fund of \$300.00 and placed it to his credit in the bank, and that is what he has been living on since. And now, if you think it will do him any good to send him to Baltimore, you may go and purchase his ticket and present the bill to me." I said to him in reply: "Mr. F—, you and I have different views intellectually about Jesus Christ, but it seems to me the spirit you are manifesting in this case is none other than the spirit of Christ, and I have a hope that some day, to your surprise, as was the case with those persons mentioned in the Scriptures to whom He spoke, He may say to you, 'I was sick and ye ministered unto me,' and when you answer, 'When, Lord?' he will say, 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.'" It is my belief that an impression was made upon his mind and heart by those few words thus spoken to him in Christian love, that will never be erased, and I hope some day to meet that Jew in heaven.

Sometime after this occurrence I met another Jew on the train, who began to tell me of how he had helped some women in a town somewhere in Georgia to raise a fund with which to build a church and how much interested he was in their work. As the conversation proceeded and he learned where I lived, he asked me if I knew Mr. F—, the man referred to in the above incident. I then told him the entire story of my relations with Mr. F— and of the occurrence related above. When I finished my story, I observed that he had tears in his eyes. I believe that this seed sown by the wayside was not sown in vain, and I further believe that there are hundreds of Jews all over the world ready to be approached with the gospel message if we could only reach them by the way of personal friendship and sympathy, who would repel with scorn the attempt of a member of their own race professing to have been converted to Christianity who should approach them with the gospel message.

I am far from saying that I do not think there ought to be any Jewish evangelism done by converted Jews. There may be conditions and circumstances where that would be the best way to get the work done. What has been written above is for the purpose of suggesting to the readers of

THE SURVEY that we Gentile Christians have an opportunity such as the converted Jew may not always have of approaching God's ancient people with the gospel message.

PLANS OF THE LAYMEN'S MOVEMENT.

The story of the Montreat Missionary Conference of 1918, written by Miss Mamie Bays, is published in this number. Many have pronounced it to be the greatest of all these conferences that have been held for the past ten years at Montreat. One reason why it seems so, perhaps, is because it is fresher in our memories. One regrettable feature connected with it was the absence of any representatives from Japan and Mexico. Korea had much the largest representation of any of our fields and occupied the center of the stage throughout the conference. A Korean pageant given on Friday night was deeply impressive, and gave such an insight into the actual incidents of missionary work as could have been given in no other way.

On Sunday afternoon a meeting was held at which the officers of the Laymen's Missionary Movement explained the plans of the movement for holding a great missionary convention in Nashville in February, 1919. At this convention the entire work of the Church is to be brought under review. Simultaneously with the men's convention the women of the Church will hold one, under the leadership of Mrs. Winsborough, at which the women's work of the Church in all its branches and departments will be considered. The men's and women's conventions will be held separately during the day, and there will be joint meetings, of a popular character, every night.

Looking forward and preparatory to this great convention, the laymen are planning to hold "automobile conferences" in every Presbytery throughout the Church during the month of November, at which the effort will be made to arouse all the men of the Church to the kind of interest in our missionary work which the times demand, and also to secure the appointment of selected delegates to attend the February convention.

It is becoming more and more evident that the extraordinary efforts and sacrifices that our people are making in connection with the various philanthropic and patriotic movements connected with the successful prosecution of the war are not taking away anything from the interest that is being felt in the prosecution of the work of the Church. This is to our minds the most encouraging thing that confronts us as we look out upon the present world situation and study the signs of the times. We believe that every one who attended the meeting of the Foreign Missionary Conference this year

went away encouraged, and heartened, and stimulated to more earnest effort in behalf of the cause of Foreign Missions during the coming year.

PERSONALIA

EIIGHT years ago Mr. M. L. Swinehart, whose picture is here given, was president of a railroad in Western Texas. At a meeting of the Laymen's Movement he responded to the call for a business man to go out and take charge of the business affairs of our Korean Mission. He has not only proven a model Mission Treasurer, director of building operations, and general manager of the Mission's multifarious business affairs, but has become a great leader in Sunday school work in the Korean Church. He originated the plan of establishing "heathen Sunday schools" in unoccupied communities, and many of these have now developed into organized churches. Some time ago he received an urgent call to become the Sunday School Secretary for all the Korean Missions, but he could not be spared from the work he was already doing. Mrs. Swinehart has been his "right-hand man" in all his work. She has fine literary gifts, and is one of the editors of the interdenominational magazine, *The Korean Mission Field*, published by all the Missions. Their daughter, Letitia, was recently married to First Lieutenant C. K. Bowser, who is now "somewhere in France."

On Wednesday, June 19th, Rev. Lewis Holliday Lancaster was married to Miss Eliza Aiken Neville at Nanking, China, where both of them were temporarily sojourning in the language school. Plans made by the Executive Committee for the work of our single missionaries after they reach the field are always liable to be changed by occasions of this kind. Miss Neville had been especially designed to take charge of one of our girls' schools in the North Kiangsu Mission. For that work someone else will have to be found. We are sure she will have her hands full with Mr. Lancaster, and we also feel confident as his helpmeet she will have a sphere of usefulness equal to any she could have had as the principal of a school. They have been assigned by the Mission to Hsuchow-fu station, and we congratulate that station on securing such a desirable reinforcement.

A note from Rev. W. H. Hudson, dated from Yokohoma June 18th, announced his safe arrival at that port, and his expectation of reaching Shanghai by the 27th of the month. While there are apparently no submarines in the Pacific as yet, it is, nevertheless, always a satisfaction to know that our travelers have made a safe voyage and reached their desired haven.

Misses Florence and Annie Patton, of the Japan Mission, report their safe arrival at Louisiana, Mo., on July 24th. We are hoping



First-Lieut. C. K. Bowser and his wife, who was formerly Miss Letitia Swinehart.



Rev. and Mrs. M. L. Swinehart, of Korea.

that it will be practicable for them to be at Montreat during the Missionary Conference. These two sisters have been doing what may be called almost a unique type of missionary work for many years, and none that we have ever sent to Japan have secured a larger place in the affections of the Japanese than they have. We extend to them a cordial welcome to the homeland.

Writing of the Lavras School on June 20th, Miss Kemper says:

"We have been greatly blessed in having almost entire exemption from sickness in the student body. On the moral side also the report, with a few exceptions, may be marked "satisfactory." As a rule, the spiritual atmosphere is encouraging. The candidates for the ministry and other Christian boys and girls make their influence to be felt. The work of the Church in Lavras is enlarging its scope in various directions, and the missionaries in Bom Successo feel encouraged."

In a letter dated July 27th Miss Alice McLellan writes from San Angel, Mexico: "The school work grows more interesting all the time. Miss Wheeler didn't expect to take more than seventy-five girls this year on account of her decreased appropriation, but so many paying pupils have applied that the number has grown to eighty-seven or

so. We expect to graduate five. Two of the young ladies of the Mission have just gone down to Yucatan, where the new school is opening in September."

MISSIONARY ARRIVALS.

Since the last issue of THE SURVEY the following missionaries have arrived on furlough:

Africa — Dr. and Mrs. L. J. Coppedge.

China — Dr. and Mrs. Henry M. Woods, Miss Lily Woods, Rev. and Mrs. A. Sydenstricker, Rev. and Mrs. J. C. Crenshaw.

Japan — Miss Florence and Miss Annie Patton, Rev. and Mrs. H. C. Ostrom.

Chosen — Rev. S. Dwight Winn, Miss Emily Winn, who goes to his field of labor, Brazil, in the early fall. Rev. Marion Strange Huske,



THE MONTREAT FOREIGN MISSIONARY CONFERENCE.

MISS MAMIE BAYS.

THE Bible hour of the Foreign Missionary Conference this year was conducted by Dr. W. R. Dobyns, of St. Joseph, Mo. He delivered a series of masterly addresses on Christian stewardship in the large sense of that word. At the close of the series Dr. Chester remarked that it was a wonderful thing about the Montreat Bible hour that the last series of Bible lectures always seemed better than all that had gone before.

The mornings of Monday and Tuesday were occupied with messages from our women missionaries, home and foreign. These morning meetings were presided over by Mrs. W. C. Winsborough, superintendent of our woman's work. The mingling of the messages from the Home and Foreign workers made it increasingly apparent that all the missionary work of our Church is really one work.

On Monday evening Mr. M. L. Swinehart gave an account of present conditions in Korea, and especially of the great work that has been recently opened in that field among the heathen children, in which work he has been a leader. Rev. S. Dwight Winn and Rev. W. D. Reynolds also spoke of Korea on Thursday night, telling us of the difficulties with which the missionaries have to contend in the superstitions of the people and of the wonderful triumphs of the gospel over these superstitions. On Friday night there were stereopticon views, also, chiefly representing Korean scenes. These pictures were shown by Dr. H. F. Williams in his usual bright and interesting way.

On Tuesday evening Rev. George W. Butler described the situation in Northern Brazil and thrilled his audience with the recital of many incidents illustrating the

power of God in overcoming seemingly insuperable obstacles and difficulties and in transforming the lives of men.

On Wednesday night Rev. S. I. Woodbridge, of Shanghai, China, editor of the *Chinese Intelligencer*, and for thirty-eight years a missionary in that field, told us of the wonderful changes that have occurred in China during his life there.

On the mornings of Wednesday, Thursday and Friday printed questions were distributed through the audience and they were asked to select such of these questions as related to matters concerning which they desired special information. The missionaries were on the platform to answer the questions. This was a new feature in missionary conferences and proved to be a very interesting and profitable one.

On Sunday morning Rev. Ernest Thompson, D. D., of Charleston, W. Va., pastor of one of the great missionary churches of our Assembly, preached the Conference sermon. It was a strong, clear and comprehensive presentation of the essential features of the missionary message, and was greatly appreciated by the missionaries present, as well as by the great congregation that crowded the auditorium. His text was 2 Cor. 5:19. By a singular coincidence Rev. Charles Pratt, D. D., who had not been present at the morning service, and who delivered the closing address on Sunday night, chose the same text. The two speakers discussed the text from entirely different viewpoints, but both reached the same practical conclusion as to the supreme importance of the missionary enterprise over all other means of putting an end to war and strife and of making a better world.

THE QUARTER CENTENNIAL OF THE SOUTHERN PRESBYTERIAN MISSION IN KOREA.

H. H. UNDERWOOD.

FROM time to time it is good to stop a moment and look back over the way we have come, and, seeing the obstacles and difficulties which have been overcome with God's help, take new heart and faith for the future. Certainly the celebration of the quarter-centennial of the Southern Presbyterian Mission in Korea proved

to be an inspiration to all who were privileged to hear of the work of the Lord through that arm of his service in the past twenty-five years. In a district called the granary of Korea we heard of the gathering in of the sheaves into the Lord's granary, of the gradual opening of new stations, of the devotion and zeal of those still here,



Meeting of Korean Presbytery. They are: 1, Rev. S. D. Winn; 2, Rev. W. F. Bull; 3, Rev. F. E. Eversole; 4, Rev. W. B. Harrison; 5, Rev. W. M. Clark; 6, Rev. L. O. McCutchen; 7, Rev. P. S. Kim; 8, Rev. I. J. Kim; 9, Rev. W. P. Ye; 10, Rev. C. I. Ye; 11, Rev. S. W. Kim; 12, Rev. T. J. Chai; 13, Rev. O. K. Kim; 14, Rev. John McEachern. The rest of these are elders.

and of those who have finished their work here and been called on to greater work above.

The meetings opened at 7:30 P. M. on Friday, November 2d, with one of the pioneer band of the mission, Dr. Reynolds, presiding; morning and afternoon sessions on Saturday following, capped by a most charming social evening at 8 P. M. Sunday, November 4th, just twenty-five years to a day after the arrival in Seoul of the pioneer band, saw there three of that band gathered with the whole of a large mission, a few visitors and four or five hundred Koreans in one of the large churches in Chunju City to offer praise to God for His goodness.

It would be impossible in so short a space to report in detail the interesting papers which it was the privilege of those present to hear read at this meeting. A brief mention of some of the subjects is all we can attempt, but it is to be hoped that either the Mission or the *Korean Mission Field* will publish these interesting and valuable documents for us.

On Friday evening the program began with a poem on the "Pioneer Band of '92," Mr. and Mrs. Junkin, Mr. and Mrs. Reynolds, Mr. and Miss Tate and Miss Davis, a picture of whom grouped in their original home inside the little west gate of Seoul, shortly after their arrival, formed the frontispiece of the program.

Dr. Reynolds then read a careful account of "How the Mission Was Begun," none the less interesting from the calm and judicial tone in which it was written. A few remarks were then made by Mr. H. H. Underwood, telling of the part taken by Dr. Underwood in the opening of the mission. This was followed by fascinating accounts of the spread of the work in the opening of each new station, after which Dr. Moffett

spoke for a few minutes on "Reminiscences of Pioneer Days."

On November 3d each branch of the work was taken up and its history detailed, forming a series, most interesting for the present and most valuable for the future. In addition to these papers, congratulations were received from the vice-governor of the province and from representatives of Chulla Presbytery, who presented an embroidered banner and also brought one from the Theological students of that presbytery. Dr. Avison, president of the Chosen Christian College and of the Severance Union Medical College, spoke most interestingly, as did Mr. Hugh Miller, of the British and Foreign Bible Society. In the afternoon a service more glorious than sad was formed by hearing of the part played by those, nine in all, who had worked and endured on the field to the end, for them the beginning.

Time fails us to tell of the charms of the social evening; let those who know the Southern Presbyterian Mission give their imagination free rein—it cannot exaggerate.

Sunday morning at 11 o'clock saw the beginning of a long but most interesting native service in the West Gate Church, at which addresses were made by many of the leading native pastors, several of whom had been baptized, ordained first as elders and later as ministers by one of the pioneer band, who stood on the platform with them, the sower and the harvest together.

At 4 P. M. Mr. Newland preached a most helpful sermon to the assembled missionaries, and all partook of the communion, thus fittingly closing the celebration of the twenty-five years of usefulness with which this Mission has been blessed and looking forward to still greater blessings in the future.—*The Korea Mission Field*.

KOREAN HEATHEN SUNDAY SCHOOLS.

PAUL L. GROVE.

THIS title may cause purists in the language to break forth in smiles. It seems a contradiction in terms. You might as well say a white piece of dirt as *heathen* Sunday school. And yet I dare to maintain that the term is not such a misnomer after all, but an expression that is as unavoidable as it is pertinent and characteristic. For how else can one describe a Sunday school made up of a mass of half-naked, wriggling, noisy boys and girls, nine-tenths of whose parents are heathen? To call such an aggregation by any less paradoxical a name would be putting a false color on an already highly colored and dramatic scene, such as I witnessed this morning, for instance.

Passing by our large brick central church of Haiju City, where already over 300 urchins were congregating for Sunday school, I wended my way outside the west gate to have a "look-see" at our new little church and Sunday school, a recent venture. As I rounded the corner, I spied two of our young Korean men coming down the street, blowing their cornets and leading a motley array of raggedy youngsters in all states of dress and undress. Stopping at a near corner, they sent forth the peals of "What a Friend We Have in Jesus" out in several directions and over the low, thatched houses and down the narrow alleys. It drew a few more children. Proceeding farther on to the bridge which spans the open sewer of the city, they played "Stand Up for Jesus" while great crowds of adults, as well as children, gathered around—we quite filled the bridge. We even blocked the traffic, which is no serious crime in this slow-moving country. A man on a bicycle, in neat, clean clothes, bore down on us with his bell ringing fortissimo. We made way for him gladly, for he, too, was on the King's business, being none other than head teacher of the girls' school, out on his way to a country church he had lately adopted and which he was faithfully mothering from Sunday to Sunday. After he leaves, we close up the gap, play some more, urge the children to follow us, and then striking up "Bringing in the Sheaves," with loud blasts the way is led to the little, modest, white-washed edifice out on the edge of the town, where the "sheaves" are gathered in with "rejoicing."

My heart goes out to these two young men, both of them consecrated, and one of them doing lay work. The latter, in his enthusiasm to make the most of his oppor-

tunity, has turned about and, walking backwards, sends his notes to the rear, while the former still trains his guns upon the front. The one walking backwards is hard put to it, to keep his footing, but, nothing daunted, he keeps his eye upon those urchins whose courage is failing, and by means of grimaces invites them to follow on. This being still too ineffective, he ceases playing occasionally to go back and catch hold of some who are slinking away in side-lanes. Such thoroughness I have never seen surpassed by even the Salvation Army.

I wish my readers could enter that low and humble edifice with me. The devoted young Korean lady-teacher is already at her post teaching ten or fifteen little girls, early-comers, the Lord's prayer. "Hanari, kaysin, uri Abaji," she says over and over again, a phrase at a time, while they follow her words and even her gestures. I have found a place on the door-sill, from which I watch the boys tumbling through another door into their own side-room. Such irrepressible enthusiasm! Here comes a boy with a Japanese baby strapped to his back; he seems to be a hired nurse, looking for something new under the sun. Another lad makes a wild leap through the doorway, landing on the head of a companion who was about to accomplish his stealthy design of pulling the ear of the lad beside him. There is an immediate scuffle with three main participants. In back of me squeezes in a little girl, with a child upon her back, who looks only two years older than her burden. The little baby is, nevertheless, content, eating away at some corn on the cob, most likely not even boiled. Another baby comes toddling along, closely followed by an elder sister. This dirty little imp is in possession of a huge cucumber, already half eaten, skin and all. Many other nurses stagger in under their human freight. Such pandemonium! Such a riot! But order prevails when the young man finally begins to take things in hand. For lack of a little desk bell, as most Sunday schools have, he claps his hands twice. This is the signal to arise. New-comers, being ignorant of its significance, are yanked to their feet with sudden rudeness by their nearest neighbors, who are grateful for this opportunity of letting off a bit of pent-up steam. The teacher claps his hands again. This is the signal for silent prayer. Heads are bowed and there is a silence—of a sort, for being a heathen Sunday school you cannot expect too much. Another series of hand-claps and

the school is seated with a crash. Those boys! How human! How American! How just like myself in those exuberant young days over twenty-five years ago. Only one teacher for thirty heathen boys and one other for thirty five heathen girls. The wonder is that any semblance of order could be maintained at all.

Well, to speak of the lesson—it was great. The subject happened to be "The Riot at Ephesus." I could not restrain a smile at the coincidence, for that riot in old Ephesus had its counterpart right before my eyes. But the two teachers, loyal and patient, when it came to turning the guns on those citizens of Ephesus and the crew that turned the populace against St. Paul, let forth with a bang and a blaze that amused me about as much as did the enthusiasm of the children. Those silversmiths who were after the cash, and were deceiving the people with their hand-made idols, never knew how in coming generations even people in the midst of heathenism would hold them up to scorn and ridicule. The children's eyes popped out with joy and wonder. Sarcasm, ridicule, hot and lavish, covered the very streets of Ephesus on that Sabbath morning.

But you should have heard the review questions, as presided over by the third teacher, the superintendent, if you please, who always takes these review questions in dead earnest.

"Children, is there any God beside Jehovah?" he asks. "No," was the answering shout. "How about the people who worship idols?" is his next question. "They are ignorant and crazy," answers an older boy. "Who are the most deluded people in Korea?" is asked. "Those who spit before the trees and throw a stone to the tree-spirits," says a girl, with some giggling. Everyone laughs. Now comes a poser, for children who are taught filial obedience and

reverence from the cradle up. "How about ancestral sacrifice and worship of our forebears?" After a brief pause, an older boy says, "altogether foolish business," as it would be literally translated. "Why?" persists the teacher. "Because our ancestors, being dead, are in God's hands, and can neither hear nor help us." I am astounded! Surely heathenism is being dealt death-blows when these urchins will dare to come out with such bold statements, involving their parents. And so it goes on. Hopeful is this, say I. Hopeful for Korea, when these growing children are turned away from idolatry to the one true God, from darkness to the light of the world.

Then came the distribution of prizes, all of these consisting of picture postcards from America. Alas, they are too few. How well we could use thousands of them. Loyal friends have been sending us their entire collections, but we need more friends. In our great drive last year, when we started thirty new children's Sunday schools, in a territory not as large as the ordinary American county, we were handicapped to a pitiful degree by constant exhaustion of our little stock of picture cards. The four cornets, sent by a kind friend, are all in active service. One kind friend has gone further and is supporting a worker at his own expense, who travels the district in behalf of Sunday schools. Everywhere the children are lifting their heads out of the darkness into the light. Eager, questioning, wondering, believing. Shall we not clear the way for them into the kingdom? Shall we not at least pray for the many unpaid workers, who toil every Sabbath day, in the many Sunday schools throughout this district, that their efforts may be blessed with sheaves on that final day, when God has His reckoning with the adults of all mankind?—*The Korea Mission Field.*

HIRING AN OUTSIDE MAN.

WILLIAM P. PARKER.

TADITION says that every missionary shall have at least two servants, a cook and an outside man, and usually tradition adds that everyone shall have an indefinite number of other hangers-on, from the schoolboy who comes daily at 2:30 o'clock to wake your wife from her nap (which she never gets) and tell her that he has nothing to do, to the young widow who has six children, all husky and hungry, and who does not know how to do anything, even though she did have it to do. But I confine myself for the present to the first traditional two, the cook and the outside

man; the others each require several editions unto themselves. Of course, every new missionary resolves to break tradition and do most of his own work—for exercise—and, of course, I was no exception to this rule, especially after I had boarded in a house with servants, and had had much experience—as I thought—including a valuable typewriter broken to smithereens, which I had to wait several months to get fixed. I say I resolved to break tradition, and when I resolve to do a thing, I do it—as you will see. Finally, I moved to my own house; that is, my own borrowed house—I haven't

lived in but eleven different houses, and am still occupying a borrowed one—and set up housekeeping on a small *untraditional* scale. I was studying my primer faithfully those days, that is, faithfully except for the time spent in explaining through interpreters that I did not need an outside man. I think I had twenty-five applications a day, at least, though someone told me they couldn't believe that I had more than twenty. However that may be, I found my primer was being neglected, and I saw that I couldn't cover it and graduate into the first grade unless I hurried, so I concluded, for the time being, to hunt up a thoroughly efficient outside man and let him answer the door bell.

But I wasn't going to just take anyone I could pick up, and I immediately set on foot inquiries for a good man. I found out that every member of our station had at least two or three fine men they could recommend, and in a day or two I began to receive letters from other stations on the matter, so that I was in a great quandary to decide who was the most worthy of support. In my difficulty I went to see Brother K. He came out on the porch when he saw me coming, and gave me a most cordial greeting. It certainly does make one feel good to see how one's friends are always so glad to see one!

"I hear you are after an outside man," said he. "Now, I have just a dandy fellow. Believe me, he's the man you're looking for. I had him for several years, but he got deaf, and he was a little stubborn, and he couldn't be made to obey anyone, and he got so he'd go off days at a time and never let you know about it; but, poor chap, he's had a hard time of it. He's learned his lesson now. They all have to learn their lessons. When do you want him to begin?"

"What's his name?" I asked, "and when can I get hold of him? I want a number one fellow, and none of your lazy-bones and meddlesome folks. If he's willing to work I have a job or two for him. But it's only to be a temporary affair. I will try him for a month."

"His name's Kim Syebang, and he lives down in the village down yonder. Everybody knows him. If you wait till my man comes from dinner I will send him after Kim, and I can talk to him for you. Have a seat."

But after I had waited an hour I began to get restless, and as Mr. K's man didn't turn up, I concluded I'd go down to the village myself and stir the man up, for I knew if I went home alone I'd find a bunch waiting for me. So I started off to the village, muttering over and over to myself the fellow's name, so I wouldn't forget it. "Syebang, Syebang, Kim Syebang, Syebang, Syebang, Kim Syebang. Syebang seems to be

an awful common name out here," I thought, "nearly everyone's outside man is called it. Syebang, Syebang, Kim Syebang."

Everybody in the village knew him, all right, though they didn't know until I told his first name, Kim. There were eight houses in the village, and I'm sure Kim Syebang lived in fifteen of them. Indeed, I had a time of it and didn't know who was what till I happened to mention "K. Moksa," when I was led to a new door and pointed to a new man, whom I judged to be the "Syebang" I was after. I couldn't say much, but I could beckon, and with the aid of fingers and chin I managed to get him up to K's house. Brother K had gone out—to hunt up his outside man, his wife said—so I had to wait again. However, I didn't dare go home yet, so I sat and tried to run over in my mind all the new words I had learned, and even tried to practice them on my new acquaintance, but the only effect I produced was a continual "hunh," which made me repeat the word, and a final "yea, yea," which I took to mean, "yes, yes," though it seemed to mean nothing. At last K returned.

"So you've got him, have you? Well, you'll find he's a good man. I'll just *kwenmyen* him a bit, and tell him to *soon-chonghao*, and not do any *tojuking*, and I think he'll just suit you to a T."

I wasn't quite sure what he was going to do to the man, not catching all of his English, but I was sure it'd be all right, so I let him go ahead. When he got through he handed my new man over to me, and said again that I'd obtained a treasure. "He will do whatever you tell him, and he's unusually quick at catching on to what a foreigner wants."

"Well, Syebang," I said, "Idi wa (come here)."

We all three laughed—at my Korean, I suppose; it usually caused a laugh, and I had gotten so I joined in. But K stopped me.

"What'd you call him?"

"Syebang."

"His name's Kim Syebang."

"But you surely don't have to use it all, do you?"

"Well, I think it would be better to do so. You see, he's used to it, and he will like it better. You can soon learn it. Besides, Syebang, you know, just means *Mister*."

"Of course," I said, "I knew that. Well, thank you. Good-bye."

It bothered me some, the "Syebang" business, for I had known better, but I had forgotten. It was a small matter, however, and soon forgotten. I thought on the matter going home, and was resolved to write it up—to show that I didn't care. But I found other duties pressing upon me, and I had to get busy to straighten things out. My

wife informed me of numerous visitors in my absence—some of whom were still waiting—and also of dinner, which had long grown cold.

"I can't stop to think of such a little thing as dinner," I said, "I've been engaging an outside man." And I showed her my result. "I'll just tell him to see the visitors off."

So with some words to Kim, which meant in Korean, "Tell them to go. I have hired you and want no more," I went to the table and prepared to eat, telling my wife to get some rest in the sitting room. We had potatoes for dinner, so my wife had said, but I didn't see them, so I called Kim and said, "Namja kajeo" (which meant, "Bring in the potatoes"), for I thought I might as well make him useful, and I knew the cook was busy. I never heard so much noise of tramping feet, and I kept wondering where my wife had let my visitors stay, for it couldn't have been in the study; they seemed to be all over the house, and Kim seemed to be having no end of trouble getting them out. I was just getting up to investigate when I heard a scream from my wife and she came into the room.

"What kind of a man is that you have got?" she said. "Here, I just went into our bedroom to see what all the racket was about, and I found one of those visitors of yours, that wuzly one with the dirty long beard full of vermin, the one who comes every day for work, trying our bed, and some more of them taking a look at the clothes closet, and another using your comb and brush, and—"

I had already left the room, and was on

my way to the bedroom, when I met Mr. C.

"See here," he said, "what's the matter? Thought I heard a noise, so I came in to see if I could help."

"Well, get these blooming bearded Turks out of my bedroom, and ask this man what he means by letting them stay after I told him to send them off. They'll drive me crazy."

We went up and found the men all in another room. They were looking at some things that had been washed and ironed, and were waiting to be sorted out. I would have punched them, but C. took it more calmly. He asked them what they were doing.

"Having a sight-see."

"Why?" And then followed a loud confab, which I did not understand, but it must have been amusing, for C. occasionally smiled.

"Kim says you told him to give these men a sight-see."

I indignantly denied the charge.

"What was your last order to Kim?"

I told him about the potatoes. He repeated the words to Kim, and in a few minutes both of them were laughing. After my patience was all gone they subsided, Kim left the room with his followers, and C. explained.

"Namja means men, man. What you told Kim was to bring in the men, and he thought you meant to give them a *kook-yeng*. The word for potato, which you may have use for, is *Kamja*. Good-bye. If I can ever be of any help call me in."

Pymgyang, Korea.

STARTING A CHURCH IN KOREA.

REV. L. T. NEWLAND.

EVERY once in a while our Presbyterian Minutes, of our home Church, contains a statement running like this: "Four families living at _____ petitioned Presbytery that a church be begun in their town, and the following men were appointed to organize a church at that point." But rare indeed do we find a church beginning *de novo* in a place where there was not a single professing Christian. Yet that is the way we begin practically all of our churches in Korea.

I want to tell you about one or two of these churches that began in my field in the last year.

The first one began in a village called Tong-ho-di. A couple of years ago two young men came in from there to our hospital. They were just ordinary Koreans. Worked

hard, and as fast as they made a little money spent it on drink and gambling. The women-folk of the home where drudges, and many were the family fights. Of course, they worshipped their ancestors, idols, spirits and everything else that they thought could help them.

These boys had granulated eyelids, and having heard of the American doctor, got together about \$2 in money and came in to be cured. It is sometimes hard to see why God afflicts us, but that case of sore eyes was the greatest blessing those boys ever received. For they had no sooner gotten into the dispensary door than the evangelist began preaching to them. It was, of course, new to them, but even to their heathen ears the message sounded mighty attractive.

Their treatment kept them there for several days, and they spent that time listening to and questioning the dispensary evangelist. From the first they were interested, and almost at once gave their hearts to God. After their treatment they bought two Bibles and then put their money together, and one of them stayed on to hear more of the Jesus doctrine. He attended church and prayer meeting, all the hospital services, and drunk in the message like a sponge. Never having a single doubt as to whether Jesus was his saviour or not, from the very first.

Then he went home and he and his brother began on their old parents and sisters. In just a little while I began to hear about this family of new Christians, for the gospel broke down even Korean customs and made those old parents and older brothers listen to the youngest boy in the family and heed what he taught, an unheard of thing in Korea.

This was just before Christmas, and in February both boys came back to my Bible class for men, where they further perfected their knowledge of the gospel. They begged me to come out to their village, but I told them I could not get out till late in the spring, but I exhorted them to be faithful and perfect their faith. As soon as I could I went to that village, getting there on Monday. When I came to the home I was surprised in not seeing anybody about, and further surprised as I drew nearer to hear singing. They did not know I was coming, and when I came into the yard, I found the whole family were having services, having lost count of the days, and thinking Monday was Sunday. I found they were poor, and as yet new in the faith, yet for the last three months they had kept Sunday carefully. The whole family gathered together, even to the as yet unbelieving members, while this boy as best he could led the services and told them what he had learned.

We had examinations, and I found that they had already taught their old mother and sister to read and had themselves read the New Testament through, while one of the boys recited the Shorter Catechism perfectly. The mother and three boys were well enough prepared to pass the catechumanate examination, but the others decided to wait until fall.

Now comes one of the wonderful parts. As I said before, this had been a poor family, but that summer they quit their drinking and gambling and went to asking God's blessing on their crops, and He heard in a wonderful manner. Their little farm brought forth by the handful and became a matter of neighborhood talk, and while most of the farmers were droughted out in that section, they in one year became well-to-do for a

Korean, and the best part of it was that they gave God all the praise.

Last fall I went back there and found one believing home had increased to three, and I baptized three of the family, receiving all the others, even to the old hard-hearted father, in to the catechumanate. We had a fine service this time, and I already saw a good church in process of development.

This spring I went back and baptized all the rest of the family, until now I have in that one home nine good, earnest, intelligent Christians. They are reaching out beyond their own village and are bringing in believers from near-by villages. No Christians have moved in, no special services have been held, no high pressure methods brought to bear, yet within the short space of eighteen months nine lights have sprung up in heathen darkness, a church has been started and the power of the gospel is being brought to bear upon a large center of heathenism.

Then I had another place called Tol-mudi. From here several years ago a couple of lepers from one family went to our hospital in Kwang-ju. From time to time they went home and told about the things they had learned; of course, one of the first things they heard was the gospel message. Here in their hopelessness of their physical suffering they accepted him, who alone can heal the soul. Pretty soon at their persuasion the father and mother and one or two other members of the family began attending church, about seven miles away. Here I met them and was urged to come down to their village and home. About six months later the opportunity presented itself, and I went.

I am not squeamish, but I shuddered inwardly as I sat down on the porch of a leper's home, and I most positively declined to share their meal with them. I scented around to see if there was not some place we could meet, for I knew it would never do to meet in this home. I found a guest room in the home of a gentleman drunkard that we could get. Then went to the nearest church, seven miles away, and laid it on the heart of a deacon there, that he should go down every Sunday and work in this village. I came back a few months later and held a several days service for them, and already his work was bearing fruit. About thirty or forty of us met every day in a little room, and I had lepers on both sides of me. I rubbed shoulders with them, found the place in a song-book for a leper woman, and mingled with them generally. (Let me say right here, if I made it a point never to come near a leper, I would spend most of my time in one cellar or garret, for they are everywhere in my territory, and are quite a serious menace. But the Lord has

taken care of me thus far, and I can only leave the future to Him.)

This young deacon went here faithfully for about a year, at his own expense, and the work prospered. The drunken landlord was reformed, and his whole family attend. I had the pleasure of baptizing eight in that village this spring, and there are about thirty attending every Sunday. So here,

too, I have a new church. That is the way we begin them in Korea, not often by the missionary, but by the people themselves, for where they find the Lord they immediately tell others, and thus the work grows. A trial that I can heartily recommend to the American Christian.

Mokpo, Korea.

A NOTE FROM REV. L. O. McCUTCHEON.

EAR DR. CHESTER: It has been longer than I expected since we have communicated with you. Soon after my accident Mrs. McCutchen wrote and advised you of it. My recovery seems very slow. The hip, which was dislocated, was set by a passing Korean—just a man who seemed to have common sense and a heart in him. He was a heathen and a stranger; but he took compassion on the man in trouble and lent a helping hand. Our doctors had nothing to do for it except to give advice about taking care of it. Now it is not normal yet, but I am thankful to be able to walk around some and to use it without special pain. My arm gives me more trouble. A break almost in the elbow joint, coupled with the dislocation of the joint and a bad shaking up of the shoulder—so that it has not anything like free motion yet. We are giving the elbow exercises for from two to three hours a day. Whether

I will ever get free motion of the joint or not, I trust it will not incapacitate me for the active service. Mine has thus far been a right active service, and at my age I should be in a position to do my best work for the Master here; now I find one values the privilege of this service more keenly for being brought face to face with the possibility of having to be laid on the "scrap heap."

The work on the Memorial Bible School building here is proceeding slowly, but it looks mighty good to us to see it going up. It has been a need for a long time. We think it is going to be ornamental as well as useful. It is on a beautiful site, and one that is convenient to reach from all the homes (missionary) here. It has been a comfort to me in my enforced rest from itinerating to be able to look after the construction of this building.

Chunju, July 17.

THREE LITTLE MAIDS OF CHOSEN.

MRS. LETITIA SWINEHART BOWSER.

JUST three little girls from among thousands—one who was touched by the gospel, but who weakened and fell away—two who never experienced life outside the narrow existence of that of the heathen Oriental woman—all three as lovable and human as those of us who are not brown-skinned and slant-eyed.

Sunie, the girl to the right, who wears the dark skirt, was born into a moderately rich household. There were already two healthy boys in the family, hence the little girl baby was received with no marked antipathy, and was even arrayed in a bright-colored jacket. She grew up within the mud walls of her father's house, and after she was ten years of age was never allowed to leave the court yard, save at night. Occasionally she slipped through a hole in the wall into the next yard. Soon after her fifteenth birthday she overheard the plans for her wedding being discussed—heard

them, but dared not show by the slightest indication that she realized what her father and mother's intentions for her were. The day of the marriage drew near. One night Sunie complained of a headache, but her mother scoffed at the "excuse," and promised her that the ironing sticks would soon cure it. In the morning she had a high fever, and the mother, alarmed, sent for the village sorcerer, who acted in the capacity of demon abolisher and doctor.

After numerous delays and demands for more money, he finally entered the room where the sick girl lay. Looking wise, he drew from its case a "chim" (an instrument which resembles a sharp-pointed needle), and thrust it into her elbow, remarking, "That will let the devils out." The "chim" surgery was of no avail, and at noon Sunie died.

About midnight, when the moon was veiled under the dark clouds, two coolies



Three Girls of Korea.

carried a heavy bundle from the house. Far out into the country they hastened; then in the middle of the road they dug a shallow grave, and buried their burden. And so Sunie's body must lie through the years, tramped over by man and beast—wrapped in a piece of sacking with the mouth sewed tightly to prevent the escape of the spirit; to lie a heap in the road—a warning to all that a Korean girl foolishly died before she was married!

The name of the girl to the left is "Firstly." No brother made her advent tolerable, and when three girl babies followed her the mother was nearly wild with grief.

"Now, see here, Thing," the father shouted at her mother, "if the next baby isn't a

boy, I'll beat you and the baby, too, and I'll get a new wife—not a useless creature such as you."

The woman shuddered, and hurried to the idol's temple with offerings of rice and money. All night she prayed, and faithfully she returned day after day. Did these complacent looking images answer her petitions? When the fifth girl baby was born the father's wrath knew no bounds. He seized a heavy ironing stick and beat the sick woman and the innocent child until he was exhausted. The idiot girl who stares at you as you pass into the courtyard of that home entered this world with a normal mind, but she must suffer for the sin of not having been born a boy!

Soon after this tragedy the grandfather decreed that there were two many girls in the house—that the marriage of Firstly must occur at once. So a bridegroom was chosen. A lad of ten was dragged from his play, and married to the twelve-year-old girl. "Firstly" now lives with her mother-in-law, who beats and abuses her at will. She has been in her new home a year, but her father-in-law has never spoken to her. From morning until night she pounds rice or beats the clothes. She is never allowed to leave the yard, and no one ever speaks a gentle word to her. Poor little girl of the darkened life!

In our Christian schools there are many happy girls whose lives are a decided contrast to these two. And yet there are a few of these who deliberately return to the heathen customs which have bound the nation for so many years.

Mangnie (in the white coat) and her mother attended church regularly for three or four years. Although they were poor, the mother managed to send the daughter to school. Mangnie played and studied with the other girls, and her face lost its old haunted look. When she was sixteen she married a Christian boy—a coolie. They were poor, but a dear baby boy was born, and every Sunday Mangnie came to church with the chubby little fellow on her back. She smiled a greeting to everyone, and seemed a decided contrast to her old heathen self.

One Sunday Mangnie was missing, but no one became alarmed, until a month or two had passed, and she failed to appear. Then

the husband was questioned and admitted that she had disappeared, and that he had searched for her in vain. The little baby cried himself to sleep night after night, but his mother did not return.

A year or two later a missionary was preaching in a distant town. As she walked down the street, she passed a girl dressed in bright colors, who greeted her with a downcast look. There stood Mangnie! She acknowledged that she had become the second wife of a rich man, and spoke of the food which she now had to eat and the wonderful clothes which she had to wear.

The missionary told her of the baby who cried for his mother; that mother said she had forgotten her baby, but with quivering lips she turned and walked away, and the missionary knew the memory of the little brown boy was firmly fixed in his mother's heart.

Three among thousands—what an opportunity for service the thousands offer!

The above is a true story—the three girls having been friends of the writer in Korea several years ago.

ANNUAL MEETING AT SOONCHUN.

MRS. F. M. EVERSOLE.

SOME time ago I began a letter telling you of our trip to annual meeting, way down to Soonchun, but with many interruptions the days have glided by and my unfinished communication has rested undisturbed in its folder. And a second or third attempt at one letter is to me like visiting the dentist's chair after the first painful operation is over. Well, to get on; you were not down to Soonchun that time, were you? If not, you will just have to come back again and see it in June, at annual meeting time, with its best foot foremost. It's worth the long boat trip or the hard overland trip, or any of the strenuous ways that we swear off on after the first time. You have heard about it's being a long way to Tipperary, but it's evident the one who wrote that song hadn't been to Soonchun. But, as I say, it is worth all the exertion just to be there, for those folks know how to do things, and when I think that we are the ones who have to live up to them next year, I am rather glad our furlough falls due about that time.

The first evening we assembled on the Rogers' lawn, and seated ourselves on the grass, one big, jolly family, around the snowy cloth, for a farewell meal together with the Winns. You would be surprised to know how loth those Winns were to depart. This old land must weave its charm, after all, for the ties are strong and the fastenings hard to loose. But, you understand, there are charms and charms, and it may not be the land every time. Be good to the Winns and try to help them from being homesick. The next afternoon it was on the lawn of the historic Pratt mansion, now the home of the J. C. Cranes, artistic within as well as without, that we feasted, both mentally and physically. Led, in the first instance, by Mr. Preston, Mr. Curtis, of the

Japan Mission, and Mr. Curnin, our baby missionary, who told us in stirring words of some of the things that make up the America of today. I wonder if there is another spot of earth so quiet and undisturbed by war and rumors of war as little Korea today. For the few newspapers that trickle in to us bear only vague rumors of war, and those so out of date that we wonder sometimes if the war were to close how long it would be before we knew it. But don't get the impression that we are indifferent because we are so far from the scenes of struggle. Quite the reverse is true. We are, perhaps, all the more intensely keyed up and listening, and in the meantime each one, I trust, is trying to do his bit. If we had nothing else as a reminder, the prices of everything soaring up and ever upward each day would serve to keep us aware that something unusual was going on in some quarter of the earth. Most things here have doubled in price and some trebled since this war began.

But I must leave America and get back to Soonchun, for our visit there would be incomplete without many more things that happened, and of which I must give you just a hint in passing. Mr. Curtis led the devotional exercises each morning, and his theme, "Prayer," was most helpful and a much needed message to us all. Then the lively tennis contests after the hard work of each day served to keep the meetings harmonious and helped to ease the burdens of the well-laden tables. And, lastly, the moving picture show and soda fountain! (Why is it that all good things have to come to an end?) Imagine being in a heathen land for six years, where such things are unheard of, and all of a sudden being ushered into the presence of a real bona fide soda fountain, given all the money

you want, and told to help yourself. I know you wonder that one survived to tell the tale.

The Sabbath morning dawned and Mrs. Nisbet and I, perhaps a little bolder than the rest, went forth in the slush and drizzle to hear Mr. Knox expound the Scriptures to bedraggled souls for the space of an hour and a half. And if you haven't tried to sit for that length of time on a bench six inches wide without a back, being an example of interested dignity to your neighbor, you ought to try it. If you are looking out over a wonderfully beautiful expanse of water and mountain combination, though, such as only a divine being could have wrought, and eagerly, if furtively, scrutinizing each boat that floats into being out in the glorious distance, and do finally recognize what you know to be the long looked for boat, even before the triumphant blast gets to tell its own story—why, then, the time does not seem long and you forget the narrow bench and arise with the closing words to greet the smiling faces that hover near to tell

you that they, too, are glad your boat is in.

The Sabbath day is almost ending in that village by the sea when we embark amid rain and wind and rolling water to be rocked for a day and two nights in the cradle of the deep. And so it is ever proven that borrowed anxiety is anxiety that has gone to waste. Our depleted larder proved ample and more than all could eat. For all could not eat then, or some, for many days thereafter, the digestive apparatus being unaccountably mislaid.

The finishing touch to all good trips came along about 5 o'clock that same afternoon when we reached Chunju and home, sweet home. And now we have nothing to look forward to for another year—that is, nothing exciting—but how to follow Soonchun's annual meeting in a creditable manner, and breaking up housekeeping for a year in America, both of which are exciting enough, but twelve months in the future, so we can crawl back in our shells, for at least several.



One of the beautiful military roads in Korea, at a high mountain pass. This road leads from Chunju out to the center of Mr. Winn's field.

FIELD DAY CHUNJU SCHOOLS.

S. DWIGHT WINN.

THE Boys' Academy at Chunju, Korea, has had a banner year, the enrollment reaching almost to one hundred. The school farm has proved successful, giving employment and agricultural instruction to the boys in the self-help department. Just as we were leaving Chunju this summer to come to America the barley and wheat was about ready to cut—crops that would delight Mr. Hoover.

In addition to our central school, there are in the Chunju field, scattered out in the mountains and on the rice plains, country schools which are meeting the needs of the local country churches in the primary education of their boys, and act as feeders to the station academy.

Mr. Eversole, the earnest and efficient principal of the Boys' Academy in Chunju station, is also in charge of all the country schools in the Chunju field. As often as his duties in Chunju will permit he makes visits to these distant schools, making it a point to be present at their commencement exercises.

This year it was his happy idea to invite all the country schools to visit the central academy to hold field day. The invitation was enthusiastically accepted by "teachers, pupils, patrons and friends," and on a beautiful summer's day there was a gathering such as was never seen in Chunju before, unique, indeed, in the annals of educational work in Korea.

The sports were varied, but all entered



Coolies with loads of tender green leaves to be used in fertilizing the rice fields.



Field Day at Chunju.



Mr. and Miss Winn and their Korean family. (From left to right) the house servant and gardener, Mr. Winn's country cook and load coolie, Miss Winn's sewing woman and cook and companion on her country trips. This picture was taken in the Winn rose garden.

into with a fine spirit, while every effort was greeted with enthusiastic applause by the crowds which stood around the athletic field, or squatted on the terraces and surrounding hills. A great day for the visitors

from the country, it was a like one to the pupils of the Academy, who proudly wore their badges proclaiming them host of the occasion.

Chunju, Korea.



Outside the wall.

A DAY IN THE CONGO.

MRS. J. H. LONGENECKER.

IT may be of interest to our friends at home to know how a lady missionary, who is necessarily a housekeeper as well, spends a day in the Congo. My program for the day will necessarily be changed from time to time, when I have gained a better knowledge of the language and am able to assume greater responsibilities in the work. But I thought perhaps you might be glad to know how my time is spent during these early days of adjustment.

You might be led to suppose that since we have a number of boys in our fence, each one a "specialist" in his line of work, I should be able to devote all of my time to language study, teaching and work in the village. But, unfortunately, even though they do work very slowly, their work is not always done well, judging from our viewpoint. And very tactfully and patiently must they be shown and taught repeatedly, since it is difficult for them to understand why aluminum and silverware should not be polished with brick, or a dusting cloth not be used for a tea towel. And then sometimes we have experiences which are amusing rather than provoking, when, because of our meagre knowledge of the language, we do not make our wishes plain to them. For instance, one of the new missionaries of our party told the cook to prepare the chicken as he had done yesterday. They have the same word for yesterday as for tomorrow, and consequently he dressed the chicken, salted it, and put it away for the

day following, to her great embarrassment, when she looked for the meat to be served after the guests were seated at the table. I have had the food appear upon the table in different combinations than those which I had ordered. Their word for "onion" and "spell" are very much the same. One day I asked one of the boys to get the onions, repeating the word for "spell." I felt rather impatient when he returned without them, for I felt sure that I had sent him to the right place. I asked him why he had not brought them, and noticed that he was spelling a word for me. Immediately my chagrin was changed to amusement.

My present cook, although he does have considerable ability in preparing our food, having been trained by another missionary at another station, has the idea which is prevalent among the natives, that because we came out here with trunks containing our supplies for our sojourn here that there is no limit to our property, and, therefore, cannot see the necessity for economy. Hence I keep everything under lock and key, and give him as much as I wish him to use each day. Then the drinking water must be carefully superintended day by day in regard to its boiling and the cleaning of the jars in which it is contained. So you may well understand that most of my time before school in the morning is spent in overseeing the sanitation of the home.

I should not fail to mention that after our private devotion in the morning there

is a prayer service for the natives at the church at 6 o'clock, and immediately after breakfast we have prayers with the boys in our fence. Primarily the object of having these boys is that they may learn the proper

manner of living in a Christian home. And then, after they have been trained, it gives us time to devote to the principal object for which we have been sent here.

A. P. C. M. Luebo, Congo Belge.

WORK AT YENCHENG.

DR. J. W. HEWITT.

WE have a man in the hospital who brought his little son for treatment. He is a member of the I-ling church and gave me the following account of himself:

Six years ago while visiting Shanghai he had occasion to attend the clinic of the London Mission hospital there for a cough. At the out-patient services he heard the gospel preached. It made him think. But his mother had been a vegetarian for thirty years, and was an earnest Buddhist. Should he accept this new doctrine? Would it not put his mother to shame? Which was right? He returned home in doubt. Three years later Mr. Hancock came preaching and with tracts. He bought a number of tracts and booklets, determined to investigate more closely. Again he was taken ill with some disease which kept him at home for about four months, during which time he studied closely and read them to and discussed them with his mother. Both believed, and the latter cut herself free from all Buddhist fetters. The mother died shortly after this, trusting firmly, and full of peace in believing, and exhorting all around her.

A year ago Mr. Wu was baptized. He is only 32, but nevertheless grows a mustache, in order to look older and gain more respect when he testifies publicly to the truth. (The

Chinese seldom grow mustaches until they are forty—indeed, few could do so if they wanted to.) He has an open, honest face and manner.

On interrogation one is impressed that one has met with a true, simple-hearted believer who is loyally walking up to his light and bravely testifying for Christ. He has just been invited to work in an oil factory. He consented on condition that he should do no work on the Sabbath and also be allowed to attend any special conferences or meetings of his church. They said he was a good and valuable man, and willingly agreed.

The tract that perhaps had the most influence on both him and his mother was one by Mr. Baller, of the China Inland Mission, telling the true story of the conversion of a Buddhist priest—a remarkable story. And the point I like to emphasize is that we see here at least three missions helping together for the conversion of these two and their household, for the whole house have turned to the Lord. Begun by the London Mission, continued through Mr. Baller's tract, and helped to confession and baptism by the Presbyterian Mission. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Yencheng, China.

BACK IN CHINA.

REV. W. H. HUDSON.

LEFT Greenville, S. C., on May 23d, Kansas City via Santa Fe May 27th. Sailed on Pacific Mail steamship "Venezuela" June 1st, at Honolulu, S. I., on June 8th, Yokohama, Japan, June 22d, Shanghai, China, June 27th, Washington, 28th. Going from Kashung to Greenville, S. C. Twenty-three days coming to China, thirty-six days, return trip longer on account of train connections and a slower trans-Pacific steamer. The business activity in Japan is marvelous as compared with first visit twenty-five years ago.

On reaching Shanghai found my wife there to meet me. I found that I had gained nine pounds since February 16th, the day I left China.

Arrived at Kashung, many Chinese friends and nearly all the foreigners at the railway station were waiting for us. I at once plunged into the work and have been busy day and night ever since. Preached three times the first Sunday and four times the next Sunday. Examined over twenty inquirers, baptized three adults, three babies, ordained three elders and three deacons. The

high school has just finished the spring term; the hospital is full of patients, from a typhoon that scoured the northeast corner of this province a few days ago; fourteen killed, forty-seven injured, more or less seriously, at one village near us. The motor boat Lucy Roy went at full speed to carry doctors, nurses and medical supplies to the stricken district. The weather is very hot and sultry from frequent showers. The silk crop has been good; the farmers now busy with rice plants. The ladies and children are leaving for Mokanshan for the summer, etc. Enough of the hospital and evangelistic staff remain to keep the work going on steadily. I find intelligent, thoughtful Chinese very anxious as to the international

situation; they feel that their country is in peril.

I have never seen the Chinese more friendly to foreigners than now. It seems as if they look somehow for the allies to help her on to her feet. The people are weary of the strife between the north and south of China.

A band of "Blackstone evangelists" have been holding meetings here. They are trained in Nanking and sent in groups or teams over the country.

I find a heavy building program ahead of me for the fall and winter. To be busy is the nearest to being happy in this life.

Kashing, July 8th.

JUST BEFORE SAILING.

A SPARKLING LETTER FROM DR. EGBERT SMITH.

FTER six days of travel our party, composed of Rev. and Mrs. L. B. Tate, Mr. and Mrs. Andrew Allison with little Miss Nell Sprunt Allison, Miss Mildred Watkins, Miss Nellie Sprunt, Miss Sarah Hansell, Miss Claudia Brown and myself, arrived here this morning without having missed a connection or even once fallen behind schedule time.

Waiting here to sail with us tomorrow on the "Empress of Japan" we found Dr. and Mrs. J. W. Bradley with their three children, Rev. and Mrs. H. Maxey Smith with their four children, and Dr. and Mrs. J. B. Patterson with their four. Mrs. W. B. Harrison and her daughter will sail with us also if her passport arrives in time.

If these new members of the party are equal to those that traveled with us across the continent, and I doubt not they are, then a more excellent and delightful company I am sure no secretary ever sailed with. I am tempted to quote Tennyson's "One equal temper of heroic hearts," etc., but I forbear. My chief fear is that I shall not be able to live up to my surroundings.

We broke our continental trip by spending Sunday at Winnipeg, Canada, a new and up-to-date city of 200,000, said to be the greatest wheat market in the world and to have the two largest train yards in the world. Of course it's incredible to a patriotic American that any biggest-on-earth thing should be found outside the United States, but I'm only telling what the Winnipeggers told me. It took me down a peg.

Five of us went to Knox Presbyterian church in the morning and heard a sermon by Dr. William Patterson, of Toronto. It was simple, scriptural, vivid—three

mighty good things for a sermon to be. But a part of it I lost on account of the lofty Gothic ceiling, which, as in nine cases out of ten, was an architectural triumph but an acoustical tragedy. When will Building Committees learn that "faith cometh by hearing"?

I fell in love with the Canadian Presbyterian Hymn Book, for two reasons.

First, through the use of a few "Marks of Expression," unobtrusively printed, it indicates to the eye of every singer how every stanza of every hymn should be sung. For example, one of the hymns we sang that morning was a martial one with the last verse a paean of victory. Because right before the eye the first two lines of that final four-lined stanza were indicated as to be sung loud and the last two to be sung very loud, the congregation sang it twice as well as it would ordinarily have been sung.

Second, every hymn in the book is prefaced with a quotation from Scripture in smaller type, a quotation that embodies and clinches the central thought of the hymn. The selections have been made with a felicity and insight that reminded me continually of Spurgeon and old Matthew Henry, and that illuminated with fresh meaning and beauty hymns with whose content I had long thought myself familiar.

Musically, it was the most helpful hymn book I ever saw, and spiritually the most suggestive and refreshing.

Goodbye! When this reaches you we shall be in the middle of the North Pacific, but not less securely in His hand, for "the sea in His and He made it."

Vancouver, B. C., August 14, 1918.

OUR CHINA MISSIONS

- I. "China and Our Missions Here."
- II. "Our Medical Work in China."
- III. "Our Educational Work in China."
- IV. "Our Evangelistic Work in China."

These lessons are intended for class use and should be distributed one week in advance of the date adopted for your school.

They are in bound sets for teachers and leaders, and in unbound leaflets for scholars.

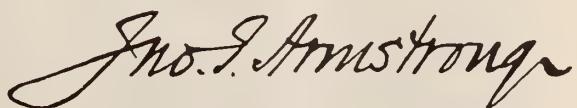
The lessons are not graded, but can be adapted by teachers to the needs of any class except classes composed of very young children.

If it is desired to have public exercises or general missionary services instead of class work, an intelligent committee can make a program using this material. Additional material helpful for this purpose will be found after the four lessons in the bound sets under the heading "Supplement."

It is possible that in your school it will not be practicable to use all four lessons. In that case, select the lessons best for your school.

These lessons are sent out only on request.

October 27th is Foreign Mission Day in the Sunday Schools. It is also War Work Day in the Churches by action of the 1918 General Assembly. Many Sunday schools will want to take part in celebrating the day as War Work Day. It is suggested that one or more of the China lessons be studied in class and that a program on the War Work be given for 10 or 15 minutes in the opening or closing exercises. A generous offering should be asked for, which might be divided equally between Foreign Missions and the War Work of our church.



**P. O. Box 158,
Nashville, Tennessee.**

Educational Secretary.

FOREIGN MISSION STUDY CLASSES.

JNO. I. ARMSTRONG, EDUCATIONAL SECRETARY.

REQUESTS coming to our office call for a statement to readers of THE SURVEY about the material available for foreign mission study classes this year.

For Women.—The Central Committee on United Study of Foreign Missions has put out a book by Miss Margaret E. Burton under the title "Women Workers of the Orient." The contents may be inferred from the six chapter headings: I. "Work Within the Homes"; II. "The Wage Earners"; III. "Broadening Horizons"; IV. "The Trail Makers"; V. "Women Working Together"; VI. "The Call for Leaders."

There is appended to the book a brief "reading list" giving the titles, publishers, and prices of twenty-one books and pamphlets, from which valuable selections for parallel reading and individual study can be made. Many of the books on this "reading list" ought to be in the public libraries of the larger towns and cities.

"Women Workers of the Orient" is recommended for general use in women's mission study classes this year in our Church.

As supplementary denominational material the Foreign Mission Committee has issued a pamphlet in which our own work as it comes under the subject matter of the text-book has been set forth. Miss Curd writes for Japan, Mrs. Swinehart for Chosen (Korea), and Miss Sprunt for China. This pamphlet is sent out free of charge in every text-book ordered from the Committee of Publication in Richmond and Texarkana. It may also be had on request from the Foreign Mission Committee in Nashville.

"Women Workers of the Orient" is 40 cents in paper and 60 cents in cloth, postpaid.

The Missionary Education Movement has published a book by Willard Price, editor of *World Outlook*, under the title "Ancient Workers at New Tasks." Six delightfully written chapters open windows through which the student or reader may look at interesting and vital things in South America, Japan, China, India, the Philippine Islands, and South Africa. A seventh chapter treats the subject of industrial missions. Some mission study classes composed of women will wish to use this book as a text. The price is 40 cents in paper and 60 cents in cloth, postpaid.

Whichever of the two books is used as a text the other should be accessible to the class for parallel reading. The class should also have access to "Working Women of Japan," by Sidney L. Gulick, 50 cents, cloth,

postpaid, a most readable and informing book.

Helps for leaders for each of the textbooks are available at 10 cents a copy.

For Children.—The Central Committee has published "Jack and Janet in the Philippines," a sequel to "Around the World with Jack and Janet," by Norma Waterbury Thomas, 35 cents in paper and 55 cents in cloth, postpaid. The guide book for junior leaders is included in the book as an appendix. A great deal of interesting and helpful supplementary material for "Jack and Janet in the Philippines" may be secured from Miss M. H. Leavis, agent, West Medford, Mass. Those who expect to use "Jack and Janet" should write Miss Leavis for a price list of this material and order from her. This supplementary material will not be carried in stock in Nashville.

The Missionary Education Movement has published a book by Harold B. Hunting under the title, "Stories of Brotherhood," fifteen biographical stories of men and women whose lives have been spent in service to others in home and foreign lands. The price is 50 cents cloth and 30 cents paper, postpaid. Helps for leaders is 10 cents a copy.

There are picture sheets available for use with "Stories of Brotherhood," at 10 cents a set. Order these picture sheets through the Foreign Mission Committee at Nashville, but allow plenty of time to fill your order, as mails are slow, and uncertain demand requires the keeping of small stocks.

For Men.—The Durant General Assembly instructed the Foreign Mission Committee to "select or prepare a special text-book or books adapted for the use of the men of the church."

There could hardly be found a book more suited for mission study by men than "Ancient Workers at New Tasks," by Willard Price. The writer is a newspaper man, and men will find his manner of choosing and presenting his material interesting and readable. Moreover, such men as Bailie of China and Higginbottom of India are men's men, missionaries of a new type, whom it is worth any man's while to know.

For this year the Foreign Mission Committee recommends "Ancient Workers at New Tasks" for the use of the men of our Church.

The China Lessons.—In connection with the China campaign in the Sunday schools, four lessons on our China missions have been published for optional use in classes.

Each lesson is provided with a map of China showing our mission stations. These lessons could be used with profit by any group of people who wanted a brief course on our own work in China. The lessons are sent free on request addressed to John I. Armstrong, P. O. Box 158, Nashville, Tenn.

"China: Essential Facts for Busy People." This is a new edition of Dr. Egbert W. Smith's booklet, "China's Background and Outlook." A list of questions printed in the booklet will help those who wish to use it for mission study. The price is 5 cents a copy, postpaid. Order from John I. Armstrong, P. O. Box 158, Nashville, Tenn.

Dr. DuBose and the Anti-Opium Movement in China. This twenty-four page leaflet gives the story of our Dr. Hampden C.

DuBose's work as founder and first president of the Anti-Opium League of China, written by his son, Rev. Palmer C. DuBose, our missionary at Soochow. The leaflet contains a picture of Dr. DuBose and would be good material for one mission study lesson. The price is 5 cents a copy, postpaid. Order from John I. Armstrong, P. O. Box 158, Nashville, Tenn.

Maps of Asia and China. These paper maps were prepared for use in the Sunday schools and may be found in many schools still. They will be sent free on request to any mission study class that cannot secure them from its own Sunday school. Write to John I. Armstrong, P. O. Box 158, Nashville, Tenn.

OCTOBER 27TH IN THE SUNDAY SCHOOLS.

JNO. I. ARMSTRONG, EDUCATIONAL SECRETARY.

OCKTOBER 27TH is Foreign Mission Day in the Sunday schools according to the regular schedule of the General Assembly. This is the fourth year of the Seven-Year Plan of Foreign Missionary Education in the Sunday schools, and China is the field under consideration. Many schools have already enlisted in the China campaign. These schools will want to use October 27th probably to round up the work they have already begun. It would be a fine thing for them to appoint a special time for prayer, when either in the schools as a whole or in classes or departments definite prayer would be offered for God's blessing on the China work and on the gifts made by Sunday schools for this work. This would be a great opportunity to impress the children with the fact that money for missions must have the blessing of God to make it useful. It would be in order also to pray for a blessing on the Sunday schools that are following the Seven-Year Plan and for those not yet enlisted, that God would guide and use them all abundantly in His service and for His glory. Schools that have not yet found it practicable to take part in the China campaign will have the opportunity on October 27th, and will, of course, want to take advantage of the opportunity.

The General Assembly at the meeting in Durant appointed October 27th this year as War Work Day in all the churches, when the work of our Church for the soldiers in the camps is to be presented and a special offering made for war work.

The Sunday schools are parts of their respective churches and are, or ought to be,

actively co-operating in all that their churches are doing. It would seem a pity not to have War Work Day observed in the Sunday schools on October 27th. The children especially ought to know about the war work of our Church and they ought to have a part in supporting this work.

Each school will, of course, have to decide what it will do and how it will do it, but after conferring with Dr. Vance, the chairman of the War Work Committee, I offer this suggestion: The schools might study in classes one of the four China lessons on October 27th. The subjects of these lessons are:

- I. China and Our Missions There.
- II. Our Medical Work in China.
- III. Our Educational Work in China.
- IV. Our Evangelistic Work in China.

Any one lesson might be used by all the classes, or two or more lessons might be used by different classes. In the opening or closing exercises a ten-minute public program on our war work might be given before the whole school, the class period being shortened when necessary to provide the extra time. The offering might be divided half and half between our China missions and our war work.

Copies of any or all of the four China lessons in any number desired will be sent free on request.

There will also be sent free on request any number of copies of a suggested program on our war work that can be given in ten or fifteen minutes.

Stiff mite boxes and envelopes for taking the offering are also to be had free on request.

Correspondence in regard to observing October 27th in the Sunday schools as Foreign Mission Day and as War Work Day, and requests for lessons and programs and

boxes and envelopes should be addressed to John I. Armstrong, P. O. Box 158, Nashville, Tenn.

GETTING MARRIED IN MEXICO.

Alice J. McLellan.

THIS is by way of being a love story, the romance leading up to the marriage of my eldest daughter, though, perhaps, it isn't the most usual thing in the world for a mother-in-law to be writing up the romance of her son-in-law and his bride. If I were her real mother, instead of her "madre intelectual," as the Mexicans dole on saying, I might not be relating the story so glibly, and as it is I was not transported with delight with the idea of Guadalupe getting married. But the fact remains that she has been getting married, and she was the first to do it of the girls who have graduated under my care. I say "getting married" in accordance with the Mexican phraseology, which exactly expresses the progress, because it is long and laborious.

Guadalupe was in our school at Matamoros three years and learned to do a lot of useful things, besides completing the course of study which the pedagogues refer to as the "traditional school." She could make a uniform dress for one of the younger girls in a jiffy, without benefit of basting threads and finish it beautifully. She could cook either in Spanish or English, and her biscuits were in the mother-used-to-make class. She could play hymns and other music on organ, piano or violin, and showed marked talent for drawing. Practically the only rule of the school she ever broke was to fail to rise with the rising bell, which you will agree is a pardonable offense. Besides all this she was modest and sweet, and (which is desirable in the heroine of a love story) beautiful, being of a type of Mexican not at all uncommon especially in the northern part of the republic, rather tall and slender, with a fair complexion and soft brown hair, inclined to wave. You probably wouldn't take her for a Mexican if it were not for her manners.

A short time after I came to San Angel I received a visit from a young minister who was teaching in the Boys' High School in Coyoacan, which is the village adjoining San Angel. After some circumlocution he informed me that he was supposed to be engaged to my 'Lupe, but there had been some trouble between them and for some time she had refused to answer his letters. His object in appealing to me was to get me to write to my daughter and tell her

to behave herself. I finally agreed and did write 'Lupe to the effect that one should be considerate and courteous to a beau and tell him more or less the truth, as in dealing with other people. Of course, I could make this part of the story much more interesting by telling what the trouble was about, but these are real folks I am writing about and they might object to having their troubles made public property, even in a foreign land. You will have to content yourself with knowing that they made up and didn't fuss any more.

The matter of the time they should get married caused a lot of delay, because the people at Vera Cruz thought they couldn't do without 'Lupe and the people at the school in Coyoacan didn't want Ephriam to lose a lot of time from the school there. At Vera Cruz the long vacation comes in the summer on account of the heat, and here it comes in the winter on account of the cold. Finally 'Lupe finished her year's work in June and we persuaded her to come up here to get married, so Ephriam wouldn't have to lose so much time from his work.

In order that things might be done properly and in accordance with Mexican customs, Guadalupe's two cousins, a boy and a girl, who are here in school, and I went to the train with Ephriam to meet her. The train was only about half an hour late, and as we stood waiting for it the people formed a double line from the gates to the door of the station. There was a great crowd, and we could not all get near the gate, so I suggested that Ephriam move up as close as he could get and we waited where we were, so he at least got the first sight of her all by himself.

According to the Mexican law the candidates for matrimony have to present themselves before the judge a week before the time they expect to marry, and their application has to be signed by four witnesses, two of whom are physicians who have examined the candidates to see that they are "not suffering from hereditary or contagious diseases that would prevent them from entering the matrimonial estate." I went with them as *chaperon* to fulfil this duty. We made one effort in the morning, but one of the doctors could not be there, so it had to be postponed. The judge seemed

very indifferent as to whether they ever got the time arranged, and Mrs. Brown said he must have gotten up in a bad humor. Finally he "repented himself," however, and the time was arranged for 4 o'clock in the afternoon.

The judge's office is next door to the house which Cortez occupied when he was a resident of Coyoacan. The school is just around the corner. Ephriam told us to wait till he went over to see if they were ready for us and he would come back for us. In a little while he came, saying that his application had to be rewritten, because he had forgotten to say what he was a professor of. He made out a new application and then he went over to the office.

The place was dusty and the judge was musty-looking, at least. We sat down and the judge began to grunt at his secretary, who sat writing with pen and ink on a piece of legal-cap paper. After a while I began to distinguish words among the grunts and found that he was dictating the forms of their applications and the testimony of the witnesses. They put in an hour this way, while we sat there waiting. There was a typewriter sitting near them on a chair, and why they chose to write it out by hand I do not know. Also the judge and secretary both must have known the forms by heart, because I almost knew them by the time they finished. I suppose it makes the performance more solemn and thus virtue accrues to it.

The judge would not let Ephriam go for the doctors, who live in the neighborhood till they were quite through with the writing. One of them came at once, but the other had been called out and could not be located. We had visions of ourselves repeating the whole operation another day, but the judge finally let the ones who were there sign, and we were allowed to depart. The other doctor went before the office closed, so the "presentation" was an accomplished fact, and the date for the wedding was set for Wednesday, July 10th.

On that day the civil wedding took place, as scheduled. The hour was 10 o'clock, and I had to give a test on the first half of the catechism to a class before I could go, but the girls knew it so well that I finished in a hurry and arrived on time. It was a few minutes after 10 when we went over to the judge's office. Guadalupe did not wear her real wedding dress, because she was saving that for the religious ceremony. We spent about two hours on the process this time. There were two sets of people ahead of us registering deaths, and the judge and his secretary didn't begin to grunt and write about our business for some time after we arrived. There had to be four witnesses to this rite also, and their age, origin, employment, etc., etc., had to be recorded.

After the judge finished dictating to the secretary he told Ephriam and Lupe to stand up and asked us to stand with them while the secretary read the law to them. It consisted mostly of the rights of the wife over her own property and her freedom to work and to enjoy the fruits of her labors if the husband failed to make a sufficient living for her. Then the judge asked them the questions and pronounced them man and wife. Afterwards they and the witnesses signed the books, and the judge congratulated them. He was as affable as he had been sour before. Probably he does not approve of marriage and hopes by his fierce manner to discourage young people from undertaking it; after they have persisted and he feels no longer responsible he unbends and wishes them well. He also told them he hoped the Lord would bless them, though I judge that part is not according to the constitution.

Mr. and Mrs. Brown were with us, and Mr. Brown saluted the judge fondly, because he was the same one who had married them some eight years ago. How the revolution overlooked the old man and left him in possession of the office I do not know. After the much-entwined process had been completed and we were at last ready to start, the judge called Mr. Brown's attention to the fact that the ceremony had been worked over in the new constitution and was now much simpler than when Mr. and Mrs. Brown married. I was glad I had not been here to attend the Brown-Blake civil wedding.

Ephriam had not wanted to have any religious ceremony at all, which idea needs an explanation. In a Catholic country many things are different from our own. The question of the civil and religious weddings is a case in point. The Catholic Church does not recognize the civil marriage as a marriage, and couples who do not marry by the church are regarded as living in sin; the State does not recognize the religious marriage any more than the church does the civil, so one is not legally married unless the civil ceremony is performed. Ephriam thought that to have the religious marriage would be making light of the civil ceremony, and virtually taking the same position as the Catholic Church on the question, "making fun of the laws of his country," as he expressed it. However, the custom among the Protestant ministers is to make the religious ceremony take the form of asking the Lord's blessing on the union, instead of the traditional marriage, saying, for instance, "I recognize you as man and wife," and Ephriam was persuaded to get married by the church also.

So Friday morning they had another wedding at the home of Mr. and Mrs. Brown, and their friends and the faculty of the

school were there. 'Lupe wore her real wedding dress, and it was my privilege to put the finishing touches to her costume. The minister who officiated was a stranger to her, and as she wore no veil, he picked out Carolina, her cousin, who was acting as bridesmaid, for the bride. I saw him ask Carolina her name, and I thought he was tangled up, so I stood in readiness to interfere if he tried to marry Carolina instead of 'Lupe to Ephriam. When he asked them to join right hands and Ephriam took 'Lupe's hand, the minister stopped and looked confused for a second, but only for a second. But before he said the name of the bride he had to stop and ask her what her name was. So Ephriam came very near getting two wives, one by the law and another by the church, which would have been a real calamity, since Mr. Brown can hardly afford to pay him enough to support one.

After the ceremony Mrs. Brown served an elegant Mexican dinner, which we ate

from a table strewn with pansies. I was given the mother-in-law's place of honor at the right of the groom, while the minister sat at the bride's left. There were no real parents present, and 'Lupe's two cousins were the only relatives. But I doubt if a real mother could have been any more puffed up with pride than I was.

So the marriage was at last accomplished. It had lasted ten days, which you will admit is long enough. There is this advantage in the custom: one must be thoroughly resolved, persuaded and otherwise determined to marry the person in view, or most certainly one would lose one's nerve and repent before the process was complete. However, if any missionary in Mexico should come to be like that lady in India, "the mother of a thousand daughters," she would not have time to do anything else but officiate at weddings.

Mexico City, July 8th.

IN CHINA.

NELL PECK SPRUNT.

In our China field the women uphold the reputation given them in our text-book, but we have to remember not only their bound feet, but also the fact that most of the homes are only mud walls with "mother earth" for the floor and a straw thatched roof.

In a treeless country where there is much wind and frequent dust storms, when the air is filled with it to such an extent that on a clear day the sun presents a hazy appearance, we must admit there are extenuating circumstances and not blame the Chinese housewife too much if her house is not free from dust and dirt. Under their sloping roofs, whether of straw or tile, seems to be a very attractive place for spiders, and there they weave many a web, knowing, perhaps, there is little danger of being disturbed.

The only time during the year when any pretense is made of sweeping down walls and such like is in preparation for the Chinese New Year celebrations. Then there is quite a house-cleaning.

When Chinese guests visit the homes of our missionaries for the first time almost invariably the first word they utter is "kau ching," clean! It is very amusing at times to see the contortions they go through with on their little bound feet in their efforts to keep from stepping on the rugs or druggets that may be on the floor.

As to her sewing, having a good deal of it to do, she has become rather systematic

in the doing of it, and is prepared for the changing seasons as they come upon her. In the spring, after the wadded garments are taken off, they are ripped up, washed and put together again, and laid away for the fall and winter, but she never really gets through making shoes, especially if her family is large.

In our North Kiang Su field, the northern part of which is in a wheat-growing section, the women are constantly seen in the fields, planting, hoeing, reaping and gleaning, and they play equally important parts in the rice fields of the south.

In the spring of the year it is a common sight to see women and children on all sides digging grass roots for fuel, as the cornstalks, potato and pea vines and straw have all been exhausted during the winter months. Of course, they do not use fuel for heating purposes, but only for cooking. In the care and rearing of children the Chinese mother displays her ignorance to the fullest extent. Passing along a Chinese street in the spring, seeing the children sitting and playing there, eating all sorts of raw vegetables, such as potatoes, radishes, cucumbers, etc., one wonders not that the mortality among children is so great, but that any survive.

There is so little done in the way of training in the home; the fact that a child is "puh ken," unwilling, to do a thing, is sufficient reason for its not being done.

What a difference Christianity is making

in all these things. Not only is it broadening her horizon, but she is seeing things in a different light. Although our educational work for girls is not very old in some parts of our field, already we are seeing results along these lines. Before the girls have been in our school many years they show a desire to make things better in their homes, and now they are going out making their own homes, and what an improvement there is! They seem to take pride in the fact that their babies are fed at regular intervals and on a diet suitable to their age. They are developing a sense of responsibility for the trust committed to them in training their children.

As one mother wrote the other day in speaking of her two little ones and the responsibility they were, as well as the pleasure, she said: "At so many points I feel I am unfit to be their mother. Won't you pray for me and my children?"

Awakening China has introduced much machinery and opened up many industries in the last few years, but how many dangers and evils are brought along with them. As yet most of these large industries are confined to the larger centers like Shanghai, but they are spreading and will spread rapidly. The question this situation presents is one that has not faced our Southern Presbyterian mission as yet, but we will have to meet it later on. Will we be ready for it? Quite a good deal of industrial work for women has been carried on from time to time by individuals of our mission when some urgent situation demanded it, such as was done at Hangchow at the time of the revolution in 1911 and 1912, when the women were taught to make straw hats.

Then at Hsuchowfu a number of women were saved from starvation after several years of bad crops by one of the missionaries teaching them tatting and then selling the work for them.

All of our schools for girls have some form of industrial work and in some this department is being enlarged and is becoming a very popular feature.

Yes, certainly there is a new order of things in regard to women going on in China today. One sees it everywhere. It is especially noticeable in connection with the marriage relation. Even in this it has been in the outward form that the change has come and there has been a putting of the cart before the horse, as it were. In one of our stations after an arrangement of this kind had been made by the contracting parties themselves, the girl said to one of our missionaries on the night of her wedding day that she supposed that the "loving heart" would slowly come! There is a new attitude toward education for women. Christianity and Christian schools have done much to create this atmosphere.



Miss Nellie Sprunt, of Tsing Kiang Pu, China.

It seems strange, indeed, to have the men from the country districts come in and beg that some one should go and teach their women and that girls' schools be opened in their localities.

We cannot realize the dangers there are in this new order of things, not that the desire for a fuller life on the part of the women is not a good thing, but there is danger of the pendulum swinging too far, the danger of mistaking liberty for license.

It is, indeed, a time of opportunity for Christian missions, but it is a time of anxiety and concern for the girls under our control.

A change such as this without the restraining influences of the principles of Christianity is a dangerous thing. Having brought them on to this point, it is ours to lead them on to the truth, and the truth shall make them free. "If, therefore, the Son shall make you free, ye shall be free indeed." There is safety, there is freedom in no other.

The need for trained teachers in girls' schools is one that comes to all missions alike. It is a question confronting our work in China. The higher schools cannot turn out the girls fast enough to supply the demands that come from all sides. We, too,

have had to resort to using girls who have only completed the grammar school department to help in the teaching of the lower grades, but an effort is being made now to take the most promising ones completing this course, and send them to high school anyway, and some of these are turning out to be fine teachers.

Nothing is being done in our mission in the way of medical education for women. But if Christian missions had never done anything more than develop such women doctors as Drs. Mary Stone and Ida Kahn surely it would have been worth while. They are doing a wonderful work. The Methodist school in Soochow mentioned in our text-book is turning out some fine workers, who are spoken for long before the day of graduation arrives. The opportunities in this sphere are unbounded.

More has been done in our mission in the training of nurses. Many of our mission hospitals have training classes for nurses connected with them, and others are contemplating having such classes. Those at home cannot understand the difficulties in the way of such an undertaking as this.

As the missionary from Shantung says, the changing conditions make it possible now for a girl to do this kind of work, and because it is new work, and because of the desire for a freer, fuller life there are many who would like to go into the work, but it has to be guarded, oh, so carefully, and it is safest not to go too fast.

Another crying need of our mission is that of trained Bible women; from all quarters comes the demand for such. In the beginnings of our work we had to put up with untrained, and for the most part, ignorant women, but in many cases they proved to be women who had opened their hearts to the Spirit's indwelling and he accomplished wonders through them. But the growth of the work is demanding more, and it is be-

lieved that better educated ones will exert a wider influence, and in the end accomplish more for the spread of the kingdom.

There are a number of schools for Bible women in our mission, some large and some on a smaller scale. One that deserves mention is the one at Kiangyin. This school has accomplished much and turned out many useful Spirit-filled women, who are doing a noble work and making their lives count for the Master.

In the last few years there has been organized in Nanking a union school for Bible women. They only admit women and girls who are graduates of high school, and they have a very fine curriculum and give a splendid training. Those who go out from this institution will be *leaders* among their own people, and the need above all others of China today is for *leaders*, and Christian leaders.

In every department of work and service this need is felt, so we can readily see the importance of Christian education. Now is the time to exert our utmost efforts along this line. The opportunities now presenting themselves may not last. The unbindered road may be blocked. As China must eventually be evangelized through her own people, how could we do more for China of the future than to stress the training of leaders? We have no schools for girls of the college grade. The one at Hangchow approaches more nearly than others to this standard. But we see from our text-book there are several of these institutions and they are union colleges. Let us remember these colleges in our prayers and pray that in giving higher education to the girls of China the chief aim of it all may constantly be kept in mind, that first things may be put first and that the pure, unadulterated gospel of Jesus Christ may be taught there by those filled with the Spirit.

BOOK REVIEW.

UNDERWOOD OF KOREA. by his wife. Lillias H. Underwood, M. D. F. H. Revelle Company, New York. Net \$1.50.

This captivating story of the life of Rev. H. G. Underwood, D. D., for thirty-one years a missionary of the Presbyterian Church North in Korea, will be read with especial interest by Southern Presbyterians for the reason that our own mission in Korea was

undertaken in response to a personal appeal made by him twenty-five years ago. The first contribution of money toward our work in Korea was made by his brother in New York. He was one of the great missionaries of the Church. His consecration, faith and indomitable courage are lucidly presented in this volume by his wife, who was also one of the great missionaries of her day.

DO YOU KNOW?

1. What churches comprise the Presbyterian General Assembly in Korea?
2. Who was the Moderator of the last meeting of the Korean General Assembly?
3. What the medical work of Korea needs?
4. What kind of an institution the Hang-chow Christian College is?
5. What stage has mission work in China reached?
6. How each Christian may help to evangelize the Jews?
7. How the Quarter-Centennial of our Ko-

- rean mission was recently celebrated?
8. How the Korean "Heathen Sunday School" is called together?
9. How the Lord used a case of granulated eyelids for his glory?
10. How an N used for a K in a Korean word brought about a trying situation?
11. Some of the problems of housekeeping in the Congo?
12. What three agencies combined in the conversion of a Chinese?
13. Did Guadalupe get married?

SENIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1918.

Arranged by Miss Margaret McNeilly.

Topic—Japan.

Hymn—Jesus Shall Reign.
Scripture Reading—2 Tim. 2:1-12.Hymn—Selected.
Close with the Lord's Prayer in concert.

Prayer.

Minutes.

Roll Call—Answer with an item of Missionary interest.

Business.

Offering.

Sojo—Selected.

Quiz—Do You Know?

Hymn—I Love to Tell the Story.

Topical—Monthly Topic.

Korean Heathen Sunday Schools.

Hiring an Outside Man.

Starting a Church in Korea.

Prayer—For the needs of Korea, as brought out in the program.

SUGGESTIONS.

Appoint a member of the society in advance to conduct the Quiz.

Condense the Monthly Topic. Bring out the special encouragements and needs of the work.

Have a good reader give "Hiring an Outside Man," for this is an article that will bear reading, instead of telling.

"Starting a Church in Korea" should be condensed and told. There is so much of interest throughout the article.

Make earnest prayer for the needs as presented.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS
Receipts applicable to regular appropriation.

AUGUST

	1918	1917
Churches.....	\$ 20,775 64	\$ 12,539 50
Sunday Schools.....	428 03	311 90
Sunday Schools—Brazil.....		5 00
Sunday Schools—Africa.....	85 46	1,554 37
Sunday Schools—China.....	1,012 66	
Societies.....	4,510 13	2,488 50
Societies—C. E. Missionaries.....	78 80	84 50
Societies—Africa.....		9 35
Miscellaneous Donations.....	2,516 72	2,750 85
Miscellaneous Donations—C. E. Missionaries.....		10 00
Legacies.....	\$ 29,407 44	\$ 19,753 97
		1 45

Five months, April 1st to August 31st, 1918.

	1918	1917
Churches.....	\$ 150,212 76	\$ 89,240 81
Churches—Africa.....	5 00	27 65
Sunday Schools.....	3,324 69	3,712 00
Sunday Schools—Brazil.....		195 97
Sunday Schools—Africa.....	305 35	9,834 98
Sunday Schools—C. E. Missionaries.....	10,483 98	5 00
Sunday Schools—China.....	26,277 59	23,183 41
Societies.....		500
Societies—Brazil.....	34 25	138 25
Societies—Africa.....	701 06	871 19
Societies—C. E. Missionaries.....	29 61	
Societies—China.....	17,216 14	12,234 82
Miscellaneous Donations.....	5 00	53 50
Miscellaneous Donations—Africa.....	11 95	27 10
Miscellaneous Donations—C. E. Missionaries.....	25 00	
Legacies.....	\$ 208,632 38	\$ 139,529 68
	1,828 10	2,250 99

Initial appropriation for year ending March 31st, 1919.....
Net additional appropriation to August 31st, 1918.....Deficit March 31st, 1918.....
Amount needed for year (at this date).....

Amount received for objects outside the budget, \$9,631.75.

Nashville, Tennessee, August 31st, 1918.

EDWIN F. WILLIS, Treasurer.



A VISIT TO KYUNG TAI KIM.

MAUDE R. H. COOK.

K YUNG TAI KIM lives far away. If you want to see his little home, his new suits and his toys, you will have to go across the United States on a train to San Francisco, and then take a large steamer, on which you can play for two weeks. After reaching Korea, perhaps you can ride in a high two-wheel carriage and have a man instead of a horse pull up and down the hills—a Japanese *jinrikisha*—until you come to his father's home.

This home is so tiny—not as large as your father's garage. Often the homes in Korea are as small as a chicken house, with such tiny windows and doors! When little Kyung Tai Kim plays ball indoors he never has to worry about breaking windows, for there is no glass in his home. The windows are covered with stiff paper. On a rainy day he cannot stand at the window and watch for the sun to shine. And he has very few toys; I think the nicest toy he now has is the mouth organ he received for Christmas from his teacher, who went to America.

If you are not very tall you can stand up in Kyung Tai's home, but if your father and mother are with you they may have to stoop, as the ceiling is not more than six feet high. There is no pretty wallpaper with birds and flowers or even a plain color in Kyung Tai's home. The walls are covered with newspapers which the foreign lady has given to his mama, and no matter where you look, you can find no chair, no table, no bed. Of course, you think it is a funny home without a bed and other furniture.

Kyung Tai and all his playmates live in these strange houses. At meal times, when he comes home hungry, he takes off his straw shoes before entering. Then he patters in and sits down on the floor. His mother puts a low table in front of him,

with a bowl of rice and pickle, which Kyung Tai eats with brass chopsticks.

At night time Kyung Tai lies on the floor with a cotton mattress beneath him, and a quilt over him, and goes happily to sleep. In the morning he rolls up his bed and puts it in a corner. Yes, the floor is hard, but it is nice and warm like a large soapstone, and as Kyung Tai has never slept high off the floor he never has fallen out of bed, and he thinks his bed as good as yours.

What kind of pictures do you suppose you will find on the walls? There are bright, clean postal cards which the loving American boys and girls have sent to Korea for the Sunday school children.

Whenever you go into a strange house in Korea you can tell at once if the children go to Sunday school, for if they do, the cards are on the walls to beautify their homes, as they have seen pictures on the walls of the pastor's house.

Kyung Tai's suits are not a bit like yours. Probably when you first see him you will think he is a girl because he wears so many bright-colors. His winter overcoat this year is pale blue outside, green on the inside, and padded with cotton. He has many little playmates, for now he goes to school instead of carrying baby sister tied to his back, as he used to do. He can read his alphabet as fast as you can recite your A, B, C's. He likes to learn hymns, and already knows quite a few Chinese characters, which is much the same as if you studied the Greek alphabet when you were five years old.

Kyung Tai has a playmate who is so poor he cannot go to school. Kwan Tai Sin has neither father nor mother, and when his aunty has no extra clothes for him to wear he cannot go to Sunday school. One bright, sunshiny day in June, when it was warm and he did not need much clothing, the

foreign teacher met him on the road. He stood still and greeted her:

"Lady, are you in peace?"

She replied by asking him, "Have you eaten well?"

This was a polite greeting, as if they had said, "How do you do," and "I am quite well, thank you."

Although for several weeks he had no bowl of rice, yet he said with a bright smile, "Every morning I go to the field,

I dig a potato, I boil it, I eat it and live."

No oatmeal and eggs for his breakfast! And no one calls him three times a day to come and eat! Aunty is so poor he often can have only one potato.

Little Kwan Tai is not the only poor boy in Korea who would like a chance to come to Sunday school. There are many of them. We trust that soon they may all be able to come and to learn what the missionaries are ready to teach.—*Over Sea and Land.*

MOVING PICTURES BY LETTER.

MRS. J. W. HASSELL.

DID you ever sit down and try to think just what you would do if you were suddenly carried to Japan? In these wonderful days of aeroplanes it isn't hard to imagine speeding across the Pacific and dropping down for a day in Takamatsu, is it? Then get your imaginations to work and let me carry you up from the wharf to our seaside home. If you have your geographies close by, you will see that Japan has four main islands. Our Southern Presbyterian Church is doing work on two of these, Hondo and Shikoku. Our home is on Shikoku, and I want you to remember just where we live, and remember the people

of Shikoku especially in your prayers, won't you?

You have all heard of jinrikishas, so it won't be hard to picture yourselves seated in the little man-drawn buggies, though it will seem a little like a dream when you hear your horse talking to you. You go quickly up a narrow street, and pass all sorts of queer things. Here is a man with a whole five and ten cent store on a two-wheeled cart. See if you can count the number of articles on it. Yonder is a paddy field with men and women standing knee-deep in the muddy water, planting our rice. And now the streets are so crowded we can



A Japanese Five and Ten Cent Store.



A Japanese Shoe Maker.

scarcely pass, and the crowd gets thicker when you, juniors, are espied, for you are more interesting to them than even a street parade. Some of these curious little boys call out "foreigners" and children from everywhere swarm out like bees from a hive. Of course, we have a bundle of tracts along and so make use of the congregation you have gathered to distribute them, and plant a few seed for the Master.

When you reach our house, you will say, "This looks like home," for the green and white painted frame house makes you think of America. Out of it run the missionary children, so glad to see you. And from across the way the Erickson girls come to add their greeting to Rebecca and Rosalie, Woodrow, Pierson and baby Hibernia Hassells. For you know there are three families of children in Takamatsu this year. Can any of you tell me their parents' names? These lively little folks would take possession of you, and carry you to the seashore, where they gather shells and go wading, and I am afraid I wouldn't see you

again until dinner time—but you would be on hand then.

After dinner you will hear songs, awfully familiar tunes, but such strange words to them; and you find out that Mr. Erickson is having a meeting in the parlor for blind boys. But the old shoe mender is in the back yard repairing the servants' wooden shoes, and you want to see him; and just then an old pilgrim comes to the kitchen door begging. He is met by the missionary and given a tract and a talk, as well as some rice.

And now it is getting late and the children tell you they are going to have a musical. So clean dresses are put on, and some of the grown people and all the children gather together to hear the three older girls play. Of course, if you were here you would play for us, too, and perhaps some of you would recite or play the violin. Then we would have a concert sure enough.

Do you think you would like to live in Japan? Then hurry up and get big and come over and help us. There are 800,000 people in this province, and only seven grown missionaries. Think of Japan, love Japan, pray for Japan. Won't you?

Takamatsu, Japan.



A Missionary and a Pilgrim.

A FISH STORY.

J. W. HASSELL.

JAPAN is a great fish country. Sometimes you see one that will weigh five hundred pounds; and they range from this on down to the size that you could put into a peanut shell. Some of them have the prettiest colors, green and blue and white and gold, while others have the ugliest shapes you ever saw. I saw one the other day whose face looked just like a bulldog. Today a man brought me a present of some fish that had wings. These fish swim along in the water as long as they want to, and then if anything gets after them, they just jump out of the water, spread their wings and fly away out of reach. Did you ever see a fish like that? Some people would call that fish amphibious,

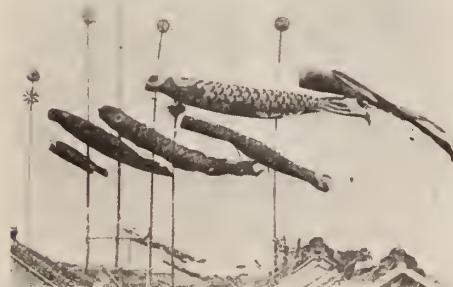
the roofs of houses. They are hitched on to the poles by strings and the wind is blowing them about. But they are not real, sure enough fish. Some of them are made of cloth and some of strong paper. Every year on the fifth of May boys all over Japan buy these toys and hang them up as you see in the picture, and sometimes they can be seen by hundreds waving like flags and are very beautiful. This custom has a real meaning.

No matter when a boy is born in Japan he always celebrates his birthday on the fifth of May, and he does it by hanging up this paper fish, and all these fish are carp. The reason they select the carp is this: The Japanese say that the carp is the strongest fish of all for his size. They claim that when he takes it into his head to go up a stream, he will do it or die. According to some, when he comes to a waterfall, even this won't stop him; he climbs it and goes right on. He must be like that amphibious flying fish you heard about a while ago.

Now, the Japanese boy wants to be like that carp. He wants to be brave, sturdy and strong, overcome all obstacles, make his way in the world and rise to fame and fortune. And so every year he hangs up a reminder of this hope and encouragement.

There is a lesson here for us, too, boys and girls. There never was a time when there was such a demand for us to be strong and grave and true. Our country is needing men to fight the enemy in France, and God is calling for men to fight another enemy in Japan. And if we are to fight either enemy, we must be true men.

Takamatsu, Japan.



It is a custom in Japan to hang up paper fish over the tops of the houses.

but I want you to understand that there is no "fib" about this story.

Here is a picture of some fish hanging up on the top of some bamboo poles above

A LETTER TO OUR JUNIOR FRIENDS IN AMERICA.

We have such a good time in our yard that I wish you could visit us.

There are Edith and Elinor Erickson, Woodrow and Hibernia Hassell, Rosalie Pierson, and I.

We older ones have our own little flower garden, and as soon as we get up in the mornings we run to see how much the flowers have grown during the night and what flowers are blooming that day.

After breakfast our mothers have school for us, and we must take our music lessons. Then on rainy days we always have sewing to do for our dollies. Elinor saves all of

the paper dolls she gets, and these, with her other dolls, make such a big Sunday school when we play doll school.

When the weather is good we like to climb up in the trees, or get up on top of the stone wall which forms part of the enclosure of our yard. Now that it is summer time, sea bathing and gathering sea shells and digging in the sand are the most fun at all.

I am very fond of pets. When we sailed back to Japan last fall the stewardess on the ship had so many little kittens and gave me one. She has grown to be a big cat

now and catches rats. Someone gave me a box of silk worms ("kaiko"), and every day I gathered mulberry leaves and cut them up for the worms to eat. They held up their heads and looked at us whenever we took the top off the box. Their faces are somewhat like the monkey's face. If you have a chance to get some silkworms you would enjoy watching them very much. Last week Rosalie and I went to the Takamatsu kindergarten and that day the little children were learning about the kaiko. So we joined them and drew pictures of the cocoons, the worms, the butterfly, and then made many little dots for the eggs.

The Japanese have a story in one of their little readers about the kaiko, which we like mother to tell us. In olden times an empress wanted to raise silkworms (kaiko), which are often spoken of as "ko." She sent word to a man named Sugaru to bring her many "ko." Children ("kodomo") are also called "ko." This man went all over the country gathering up children. When he came to the empress with so many children, the emperor had a good laugh, and said: "I give you all these children, please raise them." Sugaru gave them all his family name, and he was called "Sugaru of Little Children."

In Japan the people are so fond of lightning bugs. As soon as the bugs begin to come out in the spring lightning bug hunts are planned, and the street car lines advertise excursions out into the country for catching lightning bugs. So, often the

grown people and children go with their little nets and wire cages. Someone sent me a cage of them not long ago and we enjoyed them. In the daytime we shut ourselves up in the coal bin so we could see them make their pretty lights.

Every Sunday Rosalie and I go with mother and father to Shinmachi Chapel, where we have a nice little Sunday school. One of our dear little girl friends has had measles and whooping cough, but she will be able to come back to Sunday school next time. We love our little Japanese friends. When you are saving your pennies for Japan you are helping these little girls and boys to know and love Jesus and to grow up to be Christians instead of bad men and women. There are hundreds of these little girls and boys in Takamatsu who have not yet been taught about Jesus, and just a few weeks ago a crowd of these children had drums and bells and an old lion's head made of wood, with long cloth attached and a tail on to the end of the cloth. One little boy carried each end and made the head and tail shake, and the others rang bells and were making lots of noise to scare off the evil spirits. When they know about Jesus, I am sure they will work for him and want to bring their fathers and mothers with them also. When you think of Japan, please pray especially for the Shinmachi Sunday School in Takamatsu.

Your little friend,

REBEKAH HASSELL.

Takamatsu, Japan, June 29, 1918.

JUNIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1918.

Arranged by Miss Margaret McNelly.

Topic—Korea and Japan (Continued).

- Song—Tell It Out Among the Nations.
- Lord's Prayer in concert.
- Scripture Lesson—Bible texts from memory.
- Song—Bring Them In.
- Minutes.
- Roll Call—Answer with the name and location of a missionary of Japan or Korea.
- Business.
- Collection Song.
- Offering.
- Quiz—On Korea.
- A Visit to Kyung Tai Kim.
- Song—Selected.
- A Letter to the Juniors from Japan.
- Moving Pictures by Letter.
- Prayer by the leader for the needs of Korea and Japan.
- Song Shine for Jesus.
- Close with the Mizpah Benediction.

SUGGESTIONS.

The articles on Japan used in this program came too late to use last month in the program, but we felt they were too interesting to be put aside, so we decided to "turn tables" and put Japan under Korea's wing just this once.

It might add to the interest of the meeting to have a Scripture text contest; but do not give notice before hand.

For the Quiz on Korea, let the leader prepare questions and answers before hand. These can be arranged from the Annual Report of the Executive Committee of Foreign Missions, and also the Prayer Calendar. Or instead of a prepared quiz, just review the children on our Korean work.

Make earnest prayer for the children of Korea and Japan, and for those who work among them.

THE ELIZABETH BLAKE BAND.

MRS. HENRYETTA MOHLER FIREBAUGH.

PERHAPS the thing that is nearest and dearest to all Christian workers' hearts is the dear young people. Some one has so beautifully said, "A child saved is a soul saved plus a life of usefulness." And we workers on the firing line of Oklahoma all agree that this is true, and is the thing that counts for most out here.

Six years ago last July I began teaching a class of three girls and one boy in the Sunday school. They were of an average age of eight years. Since that time the class has grown to fifteen. Some, of course, have moved away, but reports from them are good. They continue in Sunday school and are faithful in attendance and study. Some of the class have recited the catechisms of the Church, and are now studying the graded course of study adopted by our session, and are daily reading God's word. One little Indian girl who was in the class only seven months recited the Child's Catechism. Since that time she has been confined in one of our government hospitals, but she is still interested, and wrote some time ago saying she had to stay in the bed most all the time now, but she wanted a Shorter Catechism to learn while there. The teacher has had the pleasure of seeing all except one of these accept Christ as their Saviour and unite with our Church.

In September of the same year this class with a member of the Juniors and Primaries were organized into a Foreign Mission Band, known as the Elizabeth Blake Band. This band has continued to meet twice every month, winter and summer, taking no vacation either for hot or cold weather. They elect their own officers and fill the offices very gracefully. The programs are purely missionary—for we believe "to know is to

do." Every year there has been an increase in gifts. This last year the offering amounted to \$31.00, all of this came from cheerful, willing hearts, dropped penny by penny into mite boxes, which are opened every three months.

Some of these gifts have meant work and self-denial. One little girl wanted to go to a picture show one night, and her father gave her 15 cents, but afterwards she thought of her mite box and dropped it in instead. In speaking of it, she said: "It made a lump come up in my throat, but I knew it was right." Some of the girls have acted as janitor of the church, swept, dusted and rung the bell and have given part of their pay to missions. Others have washed and ironed the towels used in their father's drug store. Then the wee fellows have run errands, sold vegetables, collected and washed bottles and sold them to the druggist. One fine Boy Scout never fails to give his 50 cents a quarter. Besides this contribution, most of these contribute to benevolences through the Duplex envelopes for church service.

While in the East last year I heard a good woman say that it didn't seem to her that the work in Oklahoma counted for much—that our Home Mission Committee had put money in this field for years, and seemingly got so little in return. This may seem true to some, but others who know that giving is a grace and can't be cultivated in the twinkle of an eye think differently. Last year this band had an active membership of twenty children of moderate means. How does this compare with Junior bands in the old churches, who have known missions for a hundred years?

After all, though, the money given counts for so little compared to real service. These young workers have taken as their slogan, "To know Christ and to make him known," and they are watching for the little chances to help. A few weeks ago we had a Bible lesson taken from Exodus 17:8 to 13, where the leader had emphasized helping others. In a short time after this I dropped in to see a sick neighbor and found one of the girls preparing supper and washing the dishes. Upon commanding her for this, she said: "O! yes, I thought this was my little chance to help." The older girls never fail to be at the mid-week prayer meeting and take charge of the music.

The Sunday school class had heard me speak of getting so warm ironing during the hot weather, so they surprised me a day



The Elizabeth Blake Band at Bennington, Okla.

or two later by presenting me with a nice electric iron. Does any one think that such good deeds of thoughtfulness spring from anything else than a Christian heart? Or is anyone sorry that the work of the Presbyterian Church was ever started in Oklahoma? Or do you doubt that Oklahoma in years to come will have Christian leaders, Christian homes and Christian graves? This is only one example of the work being done

all over this vast State; the young people are rallying to the banner of the Saviour—and all they need is Christian leaders. Will the Church be patient with the few workers, and small means? If so, God will bring the increase, and to Him we give the honor, glory and praise—to Whom it is due.

Bennington, Okla.

THE VINE AND THE WALL.

"I am so weak," said a little vine,
"Over the wall my tendrils twine.
I quiver in every passing breeze,
And bear no fruit like the orchard trees:
No birds can build in my branches small,
I wonder why I was planted at all."

The old wall heard her and answered low:
"You were planted over my stones to grow;
You with my strength must your beauty
blend,

And each to the other some good may lend;

The world has need of us, each and all,
The clinging vine and the rough gray wall.
And so,
Although
You may not know,
Be content, little vine, just to grow."

JUNIOR HOME MISSION PROGRAM FOR OCTOBER, 1918.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn—*Nobody Told Me of Jesus.*
2. Prayer—That every little boy and girl in America may have an opportunity to learn about Jesus through Sunday schools and churches.
3. Scripture Reading—Ps. 65:9-13.
A Recitation in Geography and Arithmetic.
4. Geographical Reading—Out of the West.
5. A Lesson in Arithmetic and Geography—
 1. Arkansas.
 2. Louisiana.
 3. Oklahoma.
 4. Texas.
6. Story—*Little People of the Prairie.*
7. Hymn—*O Zion, Haste!*
8. Prayer—That the hundreds of thousands of children under ten in the West may be gotten into the Sunday schools and taught by our missionaries, and

that the West may soon lead our country in religious affairs, as she does in political and financial.

Notes:

5. Using "Our Church in the West," in the Senior Department have four children solve the problem, orally, How many people in each State are not church members? Twenty-two out of every hundred of these people who are out of the church are children under ten years of age. How many children who ought to be in Sunday school are probably not attending any school? This will be partly an estimate, but Oklahoma is the only State of the four in which the Sunday school enrollment exceeds the church membership.

6. Send 5c for copy of the story to Literature Department, 1522 Hurt Building, Atlanta, Ga

AMERICA - A FIELD - A FORCE HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,
HURT BUILDING, ATLANTA, GA.

MISS ELEANORA A. BERRY, LITERARY EDITOR

THE HOME MISSIONS COUNCIL.

IN 1908, ten years ago, representatives of the Home Mission Boards, in conference assembled, organized for mutual advice, Christian co-operation, and a study of their common problems, the Home Missions Council. It is now composed of thirty-five Home Mission bodies, representing twenty-three evangelical denominations. Its influence extends even to Canada, which now sends representatives regularly to its annual meetings. The Council of Women for Home Missions, similarly constituted, represents the women's boards, and is associated with the Home Missions Council in all its plans and operations.

At first it was chiefly a means of expressing goodly fellowship, and an occasion for the sympathetic study of problems and plans for co-operation. The papers and addresses, following a carefully prepared program for the annual meeting, are published in connection with the proceedings and constitute a valuable treatise on the various phases and problems of missions.

Perhaps the most important achievement of things accomplished was a survey of frontier conditions by means of a delegation, representing the leading denominations, in order to ascertain to what extent there was "overlapping" of churches and a waste of forces. The result showed that the evil was more apparent than real. Taking Colorado as a field, the "overlapping" after due investigation was reckoned as 11 per cent. This same survey revealed that the greater need was to remedy the "overlooking" of neglected fields.

Very recently it has made a survey of conditions existing among the negroes migrating North, taking Detroit, Michigan, as a field for investigation, and the valuable information obtained has been published in pamphlet form.

At the last meeting the Council took an advanced step by electing Dr. Alfred Williams Anthony as its Executive Secretary, and assigned him a task of large dimensions in promoting its plans and purposes. Two matters of large promise are now under consideration: 1. An "Every Community Service Endeavor," under the direction of its Committee on Comity and Co-operation. The campaign of enlisting the leading denominations in this united effort will be conducted probably first in Montana; and its success or failure will determine whether to put it into operation in other States. 2. The other scheme under contemplation is the holding of a nation-wide Home Mission Conference at some central point, which will be similar to the Edinburgh Conference for Foreign Missions and the Student Volunteer Conventions. Even at a glance its value will be fully recognized; but it will require several years of preparation in collecting data and in perfecting plans, involving as it does, "a national program in Home Missions."

The most practical outcome of the Home Missions Council hitherto is the annual observance of Home Mission Week, now assuming national importance, and which has had for several years the cordial approval of our own General Assembly. The theme for this year, November 17th-24th, is "Christian Americanization, Our National Ideals and Mission," with the appropriate slogan: "Christian America, the Lasting Liberty Bond." Stimulating and suggestive literature is now in press for the practical and proper observance of the occasion. Pastors, societies and Sabbath schools will be supplied, and more definite plans and suggestions will appear in the November SURVEY.

Our Monthly Topic:
The Great West

A PAINTED DESERT.

MABEL ANN SMITH.

<p>There's a land that lies a-dreaming while the changing seasons roll;</p> <p>A land whose grateful silence brings balm to the weary soul;</p> <p>Where the warmth of the golden sunshine •all the air with languor fills,</p> <p>And the clouds cast purple shadows on the distant drowsy hills.</p> <p>O, leave ye then your anxious thought, your feverish unrest,</p> <p>And come ye out and dream a while on the old Earth-mother's breast!</p>	<p>There's a land of ample spaces—endless sweep of earth and sky;</p> <p>Where our halting human vision on the wings of a bird may fly</p> <p>From the leagues of land, extending like the boundless ocean main,</p> <p>To the far blue mountains keeping ceaseless watch across the plain.</p> <p>O, leave ye then the crowded ways; forget the passing show;</p> <p>And come ye out where the free winds sweep, and your souls have room to grow!</p>
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There's a land where the flying dust-clouds,
like the very rainbow, shine
In the sunset glow reflected from the crim-
son cliffs in line;
Where the tireless winds have carved the
rocks in myriad spires and towers,
And the hand of the Master-painter has
tinted them like the flowers.
So come ye out from the sordid path your
feet so long have trod,
And let your hearts be lifted up to see the
works of God!



OUR CHURCH IN THE GREAT WEST

IF STATISTICS ARE DRY, THESE FIGURES SHOULD BURN
THEIR WAY INTO OUR CONSCIENCES

Arkansas has 53,850 square miles of mountains and lowlands, forests and farms, and 1,739,723 people.*

Louisiana has 48,720 square miles of Delta and Bayous, woods and plantations, and 1,829,130 people.*

Oklahoma has 70,430 square miles of mountains and plains, forests and prairies, and 2,202,081 people.*

Texas has 265,780 square miles of lowlands and forests, plains and plateaus, and 4,429,566 people.*

We have in

	<i>Arkansas</i>	<i>Louisiana</i>	<i>Oklahoma</i>	<i>Texas</i>
Ministers	83	53	34	214
Churches	122	99	72	418
Members	11,224	10,055	3,507	37,750

In Arkansas one out of every *one hundred and fifty-five* people is a Southern Presbyterian, while seventy out of every one hundred people are members of no church, Roman Catholic, Protestant or Jewish.

In Louisiana one out of every *one hundred and eighty-two* people is a Southern Presbyterian, more than half of the church members are Roman Catholics, and forty-nine out of every one hundred are in no church.

In Oklahoma you have to meet *six hundred and twenty-seven* people before you meet a fellow-churchman; but eighty-two out of every one hundred people do not belong to any church.

In Texas you will find one Southern Presbyterian among every *one hundred and seventeen* people you meet, while sixty-five out of every one hundred are not members of any church.

Has the Southern Presbyterian Church fulfilled her obligation to give the gospel to this vast section?

*Published estimated population, 1916, based on Federal census.

THE CALL OF THE PLAINS.

REV. W. K. JOHNSTON.

THE section of our Home Mission field known as the Panhandle or Plains country, claims special attention, prayer and self-sacrifice on the part of the Church at this time. Surely no part of our great Home Mission territory can be more worthy of the most prayerful consideration and help at this time. We are no more worthy or deserving of help than other parts of the Church. But our position on the map of Home Missions, as well as the more immediate possibilities of the Panhandle country, challenges the spiritual enterprise and faith of our whole Church. We must prepare to hold what we have and go forward in the West or consent for others to come in and take what we have and do our work for us. Voices that speak from every village and town where our Church is established in these parts are saying: "What will the Southern Presbyterian Church do about its work over the Panhandle country?" The indications are that in a few years the Plains country, in the main, will be able to take care of itself. Help in this section now means very much. When our funds are small, the more careful and wise should be our use of them. Unpromising fields can better wait than we can afford to lose the harvest where for years we have been sowing and working. We desire in

this article to call the attention of the Church to the merits and needs of our Panhandle and Plains country work.

The part of our Home Mission field referred to and known as the Panhandle or Plains country occupies the extreme western and northwestern part of our Texas work, bordering on Oklahoma and Mexico on the north and west, and reaching to the Gulf on the south. The Panhandle, or Plains country proper, extends from about Wichita Falls on the Fort Worth and Denver Railroad west about three hundred miles to Mexico, and along the Mexican border through the Pecos Valley, to the Gulf. North and south from Wichita Falls to Oklahoma and the Gulf is a distance of more than four hundred miles. A territory in extent about three hundred by four hundred miles or more. Marvelous distances and Home Mission territory! The Panhandle or Plains country is an empire in itself. A million or more white people live in this territory. Few negroes, and until the past few years, few foreigners. This territory, so far as the work of our Church is concerned, is covered by four Presbyteries. Dallas and El Paso on the north, with Brownwood and Western Texas Presbyteries on the south. Each Prestery is undertaking great things and doing a splendid work, as the reports



The Church at Wichita Falls.



The New West.

show. In the Presbyteries of Dallas and El Paso we have about forty churches and ten active pastors. Many of our churches in the North Plains country are in the small towns off of the railroad. Most of them are in growing towns along the railroad. To have regular preaching, in many instances, means to travel long distances. The preacher must be a man able to "walk about Zion," as well as study and preach. There are many towns from a thousand to three thousand people with a very small Presbyterian church and preaching services only once or twice a month. Other villages are rising up on the Plains with no Presbyterian church or preaching at all. Whole counties being settled up in which there is no Presbyterian church or preaching. Great ranches are breaking up and being converted into farms. Rural districts are rapidly settling up with farmers from the East and North. The Panhandle is no longer one great cattle ranch. Already it is being converted into small stock farms, wheat and small grain fields. Only those who were here fifteen years ago can appreciate the growth of towns and developments that have taken place. Can the Church study this map of its Home Missions opportunity and leave out of consideration this call to harvest on the Plains?

The time is one of change. Old maps are rapidly changing. War is changing world maps. It is so in the Plains country of Texas. The spiritual map of the Panhandle is changing. Spiritual enterprise and conquest must soon take this country. From its unlimited material and commercial possibilities it is a country looked upon with peculiar ambition and desire. The various denominations and churches are competing for place and prestige out here while it is time. Our Church has the advantage over some, of several years' work in advance of them. We have the enviable prestige of

an educated ministry, Bible preaching and sane methods. The old cattle man will go twenty miles most any Sunday and take his family to hear a good Presbyterian sermon, such as stimulates the mind and stirs the heart with God's own appeal from His word to the conscience and soul. Sometime ago an intelligent ranchman said: "When I go to church I want to hear the Bible preached." Not literature, Socialism or politics. North, south, east and west in the Plains country the door is wide open for an earnest Bible message. As everywhere else, out here the sermons that win and live are the sermons that make men want to live better. Sermons fragrant with the word of God and brought in the spirit of him who loved us and gave himself for us. Brethren, shall we, for the lack of men and funds, keep from this people what our Church is so able to give them—a pure Bible message with the claims of Christ for time and eternity? So far as adaptability is concerned, conditions are in our favor, especially where we have not stayed out of the field too long. It now remains for us to make special effort to hold what we have, or lose one of the ripest fields for gospel preaching and soul harvesting our Church ever had. Out here the harvest will not wait for us. The fields are ripe and must be garnered soon or lost to our Church. The people are here, others are coming. The Southern Presbyterian Church must retreat, be outstripped, or remain and do our work.

Marianna, Ark.

(This was written several years ago, while Mr. Johnston was in the Panhandle. It is so timely and so true at this time that we are using it, though it appeared in some of the Church publications at the time it was written.—*Literary Editor.*)

NEWS NOTES FROM INDIAN PRESBYTERY.

REV. R. M. FIREBAUGH.

ROGLERS L. FRAZIER, a full blood Indian and a candidate for the gospel ministry, will enter Union Theological Seminary, Richmond, Va., this fall.

Rev. Nelson Wolfe is improving a great deal in his preaching and is being heard with a great deal of interest by the white people. He is now conducting a revival service, by special request, in a community outside of the bounds of Indian Presbytery.

The Cherokee Lake Encampment begins its fifth annual meeting on Cherokee Lake, August 15th, and promises to be the best we have had. The manager, Mr. Sampson Dyer, is very efficient.

Two of our young ministerial candidates, Leonard Spears and Ray Darnell, are now in the services of our country. One in France with the aviation department and one as an apprentice seaman at Newport, Rhode Island. They have laid aside their studies for a time, but both are active Chris-

tians, standing for the Master wherever opportunity presents itself.

Rev. E. Hotchkiss is busily engaged in revival meetings, and is not weary in well doing.

A religious awakening seems to be spreading over the country communities. At Old Bennington last week we had forty professions. Other places the same interest prevails. The small towns are yet a good deal like Ephraim, "joined to their idols," but as far as I can discern, God has not said, "Let them alone," but "Preach the word." We need lots of things out here—more men, more means, but most of all, more prayers. "Brethren, pray for us."

Bennington, Okla.

Indian Presbytery has been called upon to mourn the loss of two of her devoted members.



Ray Darnell, in France; Leonard Spears, U. S. N. Two ministerial candidates from the white churches of Indian Presbytery who are now in the service.



Rev. J. P. Gibbons, thirty-two years in the service, and Billy, his faithful missionary horse, in the service almost as long.

Rev. J. P. Gibbons, for thirty-two years a missionary to the Indians, was called to his reward on June 6th, after a long period of failing health. During practically all of his ministry Mr. Gibbons was located at Goodland, and was one of the tried and true friends of Goodland Indian School and Orphanage.



Rev. Alien W. Cravatt.

Rev. Allen W. Cravatt, pastor of Sandy Creek Church, near Bromide, Okla., died the latter part of July. Mr. Cravatt was one of the earnest Choctaw Indian preachers, and his loss will be keenly felt by the Indians and by his white friends, who loved and respected him.

SACRIFICE AND SERVICE IN CENTRAL CHURCH.

REV. C. C. WEAVER.

THE diary of a young struggling church is very much like that of other "children," filled with anxiety, care and "set-backs." But, like children who have a good constitution and reasonable care, in time all is overcome and the child emerges into manhood or womanhood.

Central Presbyterian Church has met many unusual "set-backs" during the past year. We have lost valuable elders, deacons and members by removals from the city; material not easy to replace. Seventeen stars are on our service flag. Not all represent active members, but included are the leadership of our young people, and the young manhood of the church, including an elder, Captain H. M. Peck; three deacons, W. T. Joyner, Dick Wade, H. T. Coley, and the leader of music among the young people and choice spirit, Corporal William E. Franklin.

This loss means the loss of finances,

which, added to the disturbed conditions, has prevented the consummation of our hopes in regard to the much needed Sabbath school extension. We know there are men and women of means in our beloved Church who would lend a helping hand in this time of dire necessity, but we have not succeeded in getting in touch with them. The lack of adequate equipment is our most serious "set-back." The denomination with a very poorly equipped church building, in a city where leading denominations enjoy beautiful buildings, made possible largely by the generosity of their friends in other sections of their respective churches, has the bitter end of the struggle.

However, we know this Church is rooted in the Divine plan, and her Master has all power and wealth. Her eldership is strong and loyal, her deacons brave and courageous and her membership, in most part, true gold; she has a "strong constitution

and reasonably good care," and in due time will "pull through" all right.

Some of the many things accomplished in the face of the difficulties encourage us. A culinary department has been established in the unfinished basement. With their own hands the members beautified the premises, and at some cost made the basement water-proof. Our women's work was organized on the auxiliary plan and is doing better than ever. The pastor conducted a class in Christian Endeavor expert work with good success, and on mid-week nights we enjoyed a thorough study of the first seven books of the Bible. The Sabbath school is doing its very best work, and will have a winter class of high school pupils who will get credit for Bible study in the reports of the city schools.

The church has been kept open every Sabbath of the year, with the exception of the bitter winter weather, when the gas short-

age made public assemblies impossible. A Volunteer Helpers' League has been organized among the laity, which is doing a good work towards securing a larger constituency in the city. One young boy, Joe Coley, has recited the Shorter Catechism perfectly, securing his rewards, which has stimulated this important study among the others. During the month of August the pastor and his wife conducted a meeting far out in the country, where there is no Sabbath school, no church organization, nothing religious. The session is seeking to establish several preaching points adjacent to the city.

We believe that Central Church has a strong constitution and is on a firm foundation, and with God's help, is going to overcome the "set-backs," in time, and then her yearly record will have much more of encouragement in it.

Oklahoma City, Okla.

OUT OF THE WEST.

MARGARET OGDEN BIGELOW.

*Carol me, carol me, out of the West,
Songs of the prairie and songs of the quest,
Songs of the journey and songs of the fight—
Carol me, carol me, songs of delight!*

*Sing me the pride of the prairie and hill,
Mighty spring freshets and sweet waters
still,
Primeval canons and deserts unclaimed,
Snow-powdered pinnacles, rivers unnamed.*

*Waves of the ocean of wonders rejoice!
Breeze of the prairie with magical voice,
Carol me, carol me, out of the West,
Songs of promise and songs of the quest!*
—*Overland Monthly.*

*Sing me the songs of the mind of the race,
Eager and buoyant and proud to keep pace
With the hurrying age and swift-flying need,
Sciences new, and new wonders to breed.*

*Sing me the comrades, the equal and free,
Yoke-fellows noble and destined to be
Mighty forefathers and mothers of peace,
Ruling together—God speed their increase!*

HOME MISSIONARIES' WIVES.

MARION BALLOU FISK.

I HAVE been asked to write as a representative and former member of that unrecognized and oft-forgotten sisterhood, known as home missionaries' wives.

I have known a good many home missionaries' wives at one time and another. I was brought up in a little home missionary church, where our minister received the princely salary of three hundred dollars a year and a donation. The three hundred dollars was for his temporal support. The donations were for the chastisement of his soul. As a child I enjoyed these donation parties, and perhaps it was to punish me for this unholy joy that the Lord later led

me to become a home missionary's wife. In the years since then I have made a collection of friends among home missionaries' wives. There is nothing I like better than to visit these homes of service, north and south and east and west, for there are now no boundaries to the home mission field. New England, the boasted home of the Pilgrims, and the cradle of Congregationalism, is now fertile missionary ground, and you can find missionary parsonages among the New England hills, as well as in the Southland and on the prairies of the West.

Now, a home missionary is just an ordinary minister raised to the 'nth power. He

longs, yea, he even yearns, to give away to his needy brother all his clothes save the one sample of each of the most necessary garments which decency requires. His great desire is to share his last crust, until his cupboard and Old Mother Hubbard's are alike. What in the ordinary minister is a desire to serve becomes with the missionary a passion for self-sacrifice.

Now, you know, if you turn a man like that loose in the world without any restraining influence, he will come a cropper within six months, and seeing his need, the Lord evolved His last and greatest and most complete work—the home missionary's wife. Her life naturally falls into three parts—her home life, her church work and her financial activities.

I felt called to the ministry as a little girl because I said a minister's name many times as I bent over my washing. I have thought of that a good many times as I bent over my wash tub, for a home missionary's wife does have to do her own washing. Not only that, but she must do the ironing and the sweeping and the scrubbing and baking and cleaning and all the other necessary things in the care of a home. Then, for diversion, once a year she must turn her old skirt upside down, according to whether skirts are big at the top or at the bottom, and once in two years she must turn it inside out, for the minister's wife must always be neat and more or less a mentor of the fashions in the circle in which she moves. Then, when the day's work is done, she may take up her evening fancy work, which generally consists in darning articles about two feet long, shaped, roughly, like the map of Italy, and having holes at both ends. There is no furlough and no rest for her. Hers is the ceaseless round, the common task.

Her church work is not less exacting. She teaches in the Sunday school or has charge of a department, and is superintendent of the Junior Endeavor. If there is no Missionary Society, she organizes one, and she is also president of the Ladies' Aid. She attends all the Sunday services, sings in the choir, and is present at all the prayer meetings and special services of the church. She entertains all the visiting pastors, her share of delegates, and the evangelists who come to her husband's church from time to time. She also runs an independent loan association, which means that when the church gives a supper or bazaar, they may call upon her for chairs and table linen, knives and forks and spoons, her gasoline stove and kitchen table, her carving set, which was a wedding present, and any other portable things that would add to the convenience or pleasure of the occasion. She sits up with the sick, ministers to the dying, and makes pastoral calls without limit. All

this she does with the full knowledge that, though she "speak with the tongues of men and of angels and have all wisdom," she cannot hold her husband's job for him one minute. She also knows that if she depart from the path of wisdom or discretion for even an instant, she may send him out into the cold, cold world to hunt for a new field.

The charge is often made that the minister is a poor business man. Some misguided folks there are who try to disprove the statement, but it is true. The minister is a poor business man. If he weren't, he couldn't be a minister. It takes an egoist to be a good business man, and he is an altruist. Somewhere, some time, he may not know himself when or where or how, he heard the old, old call, "Come follow Me and I will make you fishers of men." And he arose and followed him. But the minister's wife is almost always a princess of finance, for out of her husband's salary she must provide for the care and support of her husband and Jimmie and John and Jane, and the upkeep of the horse and buggy, or the Ford, according to circumstances. She must purchase kerosene and gasoline and lard and butter and books and baking powder and flour, and provide for benevolences and life insurance and coal and more books. She must pay the dentistry bills, get shoes and school books, and more books—always more books—for the minister, and so on *ad infinitum*. She could accomplish all these things if left to herself, but in addition come many outside calls for help. It seems hard that these calls should come to those who have so little to give, but it is a natural rule of life, for those who minister to the poor will hear the needs of the poor.

There were two brothers in our little church. The younger contracted a cold and after a while tuberculosis developed. One day the brother came to our house and said that Bob was very ill, but they believed that if he could go to the mountains he would get well, and could we help them? I knew this was no decision for me to make, so I laid the case before the minister. Our people were as poor as we, but he said—dear, generous heart—that Bob must have his chance. So we gave him three-quarters of our month's salary, and Bob went to the healing mountains. We had married in the firm conviction that people could live on love and bread and kisses, and that month we proved that it can be done. Yes, it can be done, with judicious amounts of salt cod-fish added.

But Bob had waited too long, for at the end of the month his brother was back again, and handed me a letter stained with his mother's tears. It was from Bob, and it said that he had fallen in the streets the day before, had been carried into a drug store, and a doctor called. The doctor said

he had only a few more days to live. "But, oh, mother," the letter ran, "I can't bear to die away off here all alone, without ever seeing you again. Can't you send for me to come home?"

There was only one thing to be done. Three-quarters of our salary went again that month to bring Bob home. He only lived two days after his arrival, but he went out with a smile on his face and his hand clasped in his mother's. They asked us to sing the dead boy's favorite hymn at his funeral, "Some Day, Some Time, We'll Understand." And I was hungry. I hadn't had a square meal in almost two months, and I wondered if I would ever understand why I, a healthy, hearty, husky young woman, had to go hungry while others had so much. And, friends, I never have understood, and I do not understand now, why home missionaries are asked to live on such meager salaries that they cannot meet these legitimate calls for help without reducing themselves and their families to absolute

want. I am glad for the present interest that is being shown in the matter of the missionary's salary. God speed the day when he shall receive an adequate salary for his absolute needs. I think your funds will be safe in the keeping of the home missionary's wife.

I have liked to think that when the great day comes, when we shall all appear before the Lord to receive our final rewards, that the ministers will be there together, they and their wives, and the Master will say to the ministers: "Ye have been faithful over a few things; I will make you faithful over many." This may be so—the ministers seem to want it so—but I think he will turn to these others, these tired, worn, unpaid, unknown, unsung, and oft forgotten workers, and look upon them with tender eyes, and that he will put his arms about them and say: "Come ye yourselves apart—and rest a while."

The American Missionary.

BOOK REVIEWS.

SUNSHINE BEGGARS, by Sidney McCall, published by Little, Brown & Co., of Boston, \$1.50 net, is a welcome addition to the comparatively small supply of good fiction, suitable for Sunday School and Missionary Society libraries.

It is an attractive little story, written with all the charm of the author's previous books, and centers about a family of Italians who come into a staid old New England community, bringing with them all their innate courtesy, their emotionalism, their love of beauty, and their lack of concern for dirt.

The "Sunshine Beggars" make a beautiful place for themselves, finally, in the hearts of the people as well as in the grotesque shack into which they move, but it is an uphill task.

The story should help to bring a deeper interest in and a better understanding of our foreign neighbors, and make us realize that it is not all giving—we can learn much from them. The United States has used her foreign immigrants as an industrial asset, but has allowed to go to waste the cultural contribution which they might make.

MISSION STUDY AND HOME MISSION WEEK.

SOCIETIES should be planning now for their Mission Study Classes, and their observance of Home Mission Week.

Study "The Task That Challenges," "The Path of Labor," or "Sons of Italy." The latter is particularly in line with the theme of Home Mission week, "Christian Americanization, Our National Ideals and Mission," and the fact that Home Mission Week in our Church is to center around the work for the foreigners and the equipment of our

missions for them makes it especially timely.

Programs for use in societies and Sabbath schools will be supplied for Home Mission Week, which includes November 17-24. Order envelopes now and distribute at next meeting, to be collected during Home Mission Week.

Invest in "Christian America, the Lasting Liberty Bond."

A MISSION STUDY SUGGESTION FOR OTHER SOCIETIES.

In behalf of the Woman's Auxiliary of the Southern Presbyterian Church of Gainesville, Texas, I am requested to write and express our appreciation and gratitude to you for the book, "The Task That Challenges," which you have placed before the churches of the South.

"Our society spent one day at the church, for studying your book, each chapter having been assigned two weeks in advance to certain members. We met on the 30th of July, from 10:30 to 4, taking one hour for

luncheon and prayer. To learn the book more thoroughly, we have decided to take the questions on two chapters at a time, until the book is finished. It will also be a contest between two sides, to see who knows them best.

"I am sure every member of the society has a broader vision of Home Missions and the great needs that confront our Church today, by your being used of God in the writing of this book. May it accomplish the good you intended."

HOME MISSIONS AT MONTREAT.

MISS MAMIE BAYS.

IT is not to be doubted that the cause of Home Missions has taken a forward step and has gained a stronger hold upon the Southern Presbyterian Church as the result of the Montreat Conference in this interest, which was held August 7th-11th.

The program was arranged by Dr. Homer McMillan and consisted of addresses by prominent ministers and a series of talks by the home missionaries present, who told of experiences in their work, which were life pictures never to be forgotten and which made an invaluable contribution to the Conference. The experiences of these workers on the home firing line of the Church emphasized anew the fact that in no phase of the work of the Church is the spirit of heroism and sacrifice more forcibly evident than in the life and work of the home missionary. And the same is true of the spirit of hopefulness and willingness which characterizes the life and labors of these men and women.

Dr. S. L. Morris and Dr. McMillan were both present, and the presence of the secretaries added much to the interest of the Conference.

Dr. W. R. Dobyns was the leader of the Bible Hour, with which the morning session of each day was opened, and the high standard of Christian service emphasized in these services obtained throughout the Conference.

Immediately following the Bible Hour each morning came the messages from the missionaries. Mrs. W. B. Guerrant and Mrs. E. V. Tadlock, two home missionary wives, told of the mountain work, and with Miss

Mabel Hall and two of the workers from Nacoochee Institute, who also brought a message from the hills, won the hearts of all. It was regretted that Mrs. Kohout, of the Bohemian work in Virginia, was unable to be present, as many had anticipated the pleasure of hearing her. Rev. Walter Scott, for so many years a missionary to the Mexicans in Texas, and Rev. S. M. Glasgow, for eight years in the home mission work on the Texas border, told of the Western work and the great need.

These intimate messages from the workers constituted a Conference feature of special interest, and revealed phases of home mission work hardly available from any other source.

Dr. R. F. Kirkpatrick, of Atlanta, a member of the Executive Committee of Home Missions, opened the Conference. Rev. E. V. Tadlock, principal of Stuart Robinson School at Blackey, Ky., and Rev. W. B. Guerrant, pastor at Guerrant, Ky., and several near-by stations, were the speakers at one of the popular meetings in the evening, and Rev. H. M. Hellyer, a Russian Jew, now a Christian and a minister in the Presbyterian Church, U. S. A., made a telling address at another service.

Dr. W. E. Hill, of Fayetteville, N. C., preached the Conference sermon on Sunday morning, and on that evening Rev. S. M. Glasgow, of Charleston, W. Va., delivered the address with which the Conference closed.

Montreat, N. C.

CAN YOU TELL?

1. What organization started the observance of Home Mission Week?
2. In what Southern State are Southern Presbyterians scarcer than hens' teeth?
3. How is it possible now to waste money spent years ago?
4. Who is to be one of the students at Union Seminary this fall?
5. What two missionaries has the West lost recently?
6. What is the most serious difficulty at Central church, Oklahoma City?
7. What is the Home Missionary's wife's fancy work?
8. How did one Sabbath school class help to lighten the toil of a "Home Missionary's wife?"

SENIOR HOME MISSION PROGRAM FOR OCTOBER, 1918.

Prepared by Miss Eleanora Andrews Berry.

OUR WESTERN FRONT.

1. Hymn—America Befriend—Tune, Matterna.
2. Prayer—For our Soldiers of the Cross on our western front, that the Church may appreciate their faithful service and render them due recompense for their brave labors.
3. Scripture Reading—Ps. 107:35-43.
4. Reveille.
5. An Important Sector—and not a quiet one.
6. The Oklahoma Line.
7. Description of the Terrain.
8. The Woman's League for Christian Service.
9. Call to Advance.
10. Hymn—God of Our Fathers.
11. Prayer—For the success of the allied armies on our western front in America, that the West may be won and held for Christ, and its resources consecrated to his service.

Notes:

1. 10. Send for copies of words of first, and words and music of second.
4. Reading, Out of the West.
5. The Call of the Plains.
6. Articles in Senior Department.
7. The Painted Desert.
8. Home Missionaries' Wives.
9. Roll Call, using facts from "Our Church in the West," and Annual Report.
Send 10c to Literature Department, 1522 Hurt Building, Atlanta, Ga., for copies of songs, Annual Report, and additional leaflets.

IN THIS NAME WE CONQUER.

*God of the Nations, beholding and weighing them,
Look in the hearts that we lift to Thy throne,
Cleanse Thou of all that toward self may be swaying them,,
Leare in their depths love alone*

*God of the Freedom Thou gavest to all of us,
Lo, it is periled; we press to its aid;
Great is our strength, but oh, list to the call of us,
Else it shall powerless be laid!*

*God of all Chivalry, keep us high-hearted still,
While sister Nations rest faith in our world!
Oft must we sail over waters uncharted still;
Keep Thou our vision unblurred!*

*God of all Battles, our Cause is most glorious—
Make Thou us worthy to shield it from shame!
Guide us still onward, till, fully victorious,
We shall give praise to Thy Name!*

—Minnie Leona Upton, in The Christian Herald.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 520-21 DELMAR BUILDING,
Delmar Blvd. and Kings Highway, St. Louis, Mo.

"Render unto Caesar the things that are Caesar's and unto God the things that are God's."

PEACE BE STILL.

MRS. S. H. CHESTER.

'Tis sunset's hour,
Our Lord has spent a busy day, his power
Has healed the sick; his look divine
Has heartened many a weary one; a light
to shine
On dark and sin-sick souls, and make them
well;
Yes, what he has done today no tongue
can tell.

An' now so weary is that selfless one
As slow he walks in rays of setting sun,
That e'en the crowd whose only thought had
been
What he could do for them—not they for
him,
Even this crowd have pitying glances cast
On Jesus, spent and weary, and at last
They leave him on the mountain side and
all return
To humble homes. And how their hearts
do burn,

As they recall the message that he gave,
This Man who came the smallest child to
save.
And now his friends, so humble and so few,
Have begged him come with them. They
drew
Him near the water's edge in waiting boat
To rest, while quietly they float
Across the placid sea—no thought of storm,
But only of the miracles since early morn
Their Lord had wrought.

And while they soft and whispered converse
keep,
The Lord falls into deep and dreamless
sleep,
On pillow'd seat his weary head is bent,
He slumbers like a child whose day was
spent
In mirthful frolic, so free from any thought
Of glory for the many mercies wrought,
That hears he naught of rising wind and
wave,
This sleeping Saviour, who so freely gave
Himself a ransom for all sinning men,
So very spent and weary was he when
He laid him down to rest.

And now the waves
Are beating in. "Where is the Lord who
saves?"
The men cry as the boat is filling,
"Awake, O Lord—thou art not willing
That we perish!" So black the night
That they almost forget his might.
But at their cry the Lord's awake,
(And God hears now for His Son's sake.)
And as he wakes a word is spoken,
The power of wind and wave is broken.
The raging wind, the beating sea
Are still and calm as Galilee.

And now as storms of battle rage
And men in world-wide war engage,
As Armageddon's armies rise
And men look on with straining eyes,
As hearts grow weak, and faith grows dim,
In rocking boat remember him,
And say, "O Lord, if 'tis thy will,
To warring world say, 'Peace, be still'!"

OUR LITERARY DISPLAY.

(The following unique presentation of the newest leaflet literature of our Church was made by Miss Eva Cavers, Synodical Secretary of Young People's Work for Missouri, at the annual meeting of Lafayette Presbyterial. Each leaflet spoken of is held up in view of the audience when mentioned.)

A CALL to Southern Presbyterian women!" If you attend "The Workers' Conference" or the "Y. P. Conference" at that beautiful "Resting Place for Tired Workers," where "Unified Y. P. Work" will be thoroughly discussed, you will have impressed upon you the "Duty of Parents to Educate Their Children," and the supreme need of "Education for the Ministry and Mission Service." Will "The Boy Who Was Called" to make "The Choice of a Vocation" be able to answer these questions, "What is to Be Your Life Work?" and "Shall I Enter the Ministry?" "Suppose He Were Your Boy" in "Training for Service," has he felt the influence of "Religion in the Home"; does he observe "The Practice of Prayer"; is there a vital connection between "A Boy and His Prayers" and "A Boy and His Bible"; has he learned at "The Family Altar" that "Every Man's Life is a Plan of God?"

"Our Church's Home Mission Duty" is "The Task That Challenges." "The Search for the Missing \$130,637" shows clearly the need and "The Importance of a Budget" to carry on "Our Home-Foreign Missions."

We will learn of "The Why and Wherefore of Mountain Missions," and hear "The Call of the Dying and Destitute Armenians and Syrians to the Sunday Schools of America," and the touching appeal of "The Poor Man at the Gate."

"Following the Trail of the Sun" through the gateway of "Opportunity" to "The Outposts of the People," which mark the boundary of "Our Texas-Mexican Work," we shall confront a "Problem of Power" as we view the progress of "Mormonism in the South," which can only be stopped by "A Quiver of Indian Arrows."

We will also consider "A Problem of Fruit" to be gathered in the beautiful "Indian Summer," after a "Fifteen Years' Fruitage," for which the "Water Supply" comes through "Systematic Giving vs. Entertainments" from the great reservoir of "Spiritual Values in S. S. Extension." These encouraging results may in part be traced to "The Devotional in the Missionary Society" and "Team Work in the Missionary Society"

in their efforts to promote the use of "Mission Study Books," and they are also largely due to "Missionary Education in the Sunday School."

You will learn that "The New Task of the Church" is "A School for Negro Girls" to prepare "Trained Workers" for "Life and Service" among their own people. "He Who Contributes" to this worthy cause will not only be offering "His Gift to the King," who said, "Feed My Lambs," but will find it "An Investment That Pays."

And now, having considered the home field, let us investigate the "Definite Objects in Our Foreign Missionary Work." "For Those Who Stay" at home, "Making Money for God," recognizing that "Stewardship Plus" is "His Plan" for "A Man and His Money," "The Truth About Southern Presbyterian Missions" is "No Wolf Cry." "The Financial Problem of Foreign Missions" in the face of "War Time Difficulties" may be solved in the unusual manner of "Multiplying by Dividing." Having learned by experience "How Not to Do It," and "Why Organize for Christian Work," we will agree that "Co-operation is Necessary" if we would be "Organized to Win."



Two much-loved Bible teachers at Montreat, 1918, Dr. Charles R. Erdman, Princeton Seminary, and Dr. Walter L. Lingle, Union Theological Seminary, Richmond, Va.

Joined together by the "Prayer Band Covenant" and its "Connecting Link," "The Pocket Testament League" let us join "The Pilgrim" as he sails across the seas "Under Two Flags" along "The King's Highway" in "Everyland."

We will carry all our "Clothes," including "That Little Pongee Gown," in a "Mary Hill Bandbox," and for the expense of the trip take "A Pocket Full of Gems." To avoid seasickness we will use "The Diet for a Sick Church."

As we visit "The Seven" "Southern Presbyterian Missions Abroad," we will first visit "Our Cuban Mission"; stop a few days "In Brazil," and consider the question "Why Send Missionaries to Roman Catholic Countries?" We will learn something of "Japanese Customs," and see "The Finest Bit of Mission Work in All Japan"; we will also investigate "Home Life in Japan" and "The

Status of Women in Japan" who are debating the question "What College Shall I Choose?" You will then appreciate "The Type of Christianity of College Women." We will see the workings of "His Kingdom in China," and catch a vision of "China's Background and Outlook." We will call on "A Woman Doctor in Korea," who will tell us of "Korea and the Gospel." Then we will "Survey" the "Outstations of Our Congo Mission" in "The Heart of Africa" and hear the native Christians say "Go Tell the Church."

On our return trip we will stop to consider what is necessary to accomplish "The Redemption of Mexico," and then come "Back to the Home." "At Home and Abroad" truly it is "A Fully Rounded Work."

This is a word picture of "Our Literature." If you want a supply "Order Now."

HARVEST FESTIVAL MEETING.

(The following is the first of a series of articles on special meetings of local auxiliaries. The outline of the program is given in full as a suggestion to others who may wish to plan similar meetings for Home Mission Week.)

A HARVEST festival and membership meeting of the Woman's Auxiliary of the Government Street Presbyterian Church of Mobile, Ala., served a four-fold purpose, in that it assembled all of the women of the church in meeting; the regular auxiliary session was held, the Thanksgiving decorations beautified and brightened the occasion, and the next day the fruits and flowers used on the pulpit made attractive the King's Daughters' baskets for the poor.

This meeting was held in the main auditorium of the church and the decorations were left in place for the union services of the Protestant churches held Thanksgiving Day. The colonial architecture of the all-white church in its effective placing of tall palms and potted ferns, vases of chrysanthemums and garlands of southern smilax, with the huge bunches of bananas and bright-hued baskets of apples and oranges, made the hallowed edifice a splendid spectacle of beauty. A unique feature of the decorations was the stacking of stalks of sugar cane, the cord holding them in place being hid from view by graceful sprays of richly colored autumn leaves.

The meeting opened with devotional exercises and the singing of harvest hymns. "Home Missions" was under consideration at this session, and was the special topic of the day. Other special features followed

the routine business, including a most inspiring letter from Mrs. Winsborough, superintendent of Woman's Auxiliary, after which the assembly adjourned to the auditorium of the Burgett Memorial for the social hour and the serving of tea and wafers. Good fellowship prevailed during this acquaintance period with the intermingling of old friends and new. This Sunday school room was also prettily decorated in stacks of sugar cane, autumn leaves and plants, the tea table being most attractive with its harvest embellishment of fruits and flowers.

Later the assembly again repaired to the main auditorium to enjoy the beautiful musical service prepared by the organist and musical directors, thus bringing to a close a most pleasing and novel entertainment.

The full program follows:

Harvest Festival.

Fall Membership Meeting.

Woman's Auxiliary.

Government Street Presbyterian Church.
Tuesday, November 27th, 2:30 P. M., 1917.

President, Mrs. Charles S. Shawhan, presiding.

Devotional.

Song, "Harvest Time is Here," No. 167 (third verse).

Subject, "A New Beginning," Philippians 3:14.

Prayer, for God's presence and blessing in the meeting.

Special topic of the day, "Home Missions." "Intermezzo," (a) "Pilgrims Chorus"

(Tanhauser), Wagner; (b) "Happy Days," Rowley orchestra.

Song, "America," choir and orchestra.

Roll call of officers, secretaries of causes, chairmen standing committees.

A message from Mrs. Winsborough.

Reading of minutes of spring meeting.

Two-minute reports of officers.

Two-minute reports of secretaries of causes.

Song, "Harvest Song," No. 76 (first verse).

Two-minute reports of standing committees.

Reading, "An Outline of the Woman's Auxiliary."

Offertory, "Song of Thanksgiving" (Alliston).

Reading, "When the Lakeview Aiders Joined the Presbyterian."

Church societies' review, the presidents.

Song, "Bringing in the Sheaves," No. 89 (first verse).

Benediction: "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." Nos. VI, 24-27.

Adjourn for tea.

Musical service (5 P. M.), main auditorium.

Pastor, Rev. Henry Wade DuBose, presiding.

Organ prelude, "Melody" (Steele).

A word from the pastor.

Chorus, "Blessing, Honor, Glory and Power."

Baritone solo, "The Lord is My Light" (Alliston).

Soprano solo, "Fear Ye Not, Oh Israel" (Buck), Mrs. Thomas M. Moore.

Quartette, "Praise the Lord, Oh Jerusalem" (Maunder).

Tenor solo, "If With All Your Hearts" (Elijah-Mendelsohn).

Soprano solo, aria, "With Verdure Clad" (The Creation, Haydn).

Chorus, "Come to Our Hearts and Abide" (Macy).

"America."

Organ prelude, "Marcia."

Benediction.

NOTE.—Visitors to Auxiliary will be made welcome. The general public is invited to the musical service at 5 P. M.

HOME MISSION WEEK NOVEMBER 17 to 24, INCLUSIVE

TOPIC: CHRISTIAN AMERICANIZATION—OUR NATIONAL IDEALS AND MISSION

THE *Woman's Day of Prayer for Home Missions* will be observed on Thursday, November 21.

**ORGANIZE YOUR HOME MISSION
STUDY CLASS AT ONCE!**

The "PATH OF LABOR" is the study book for this year.

**ORDER FROM THE PUBLICATION COMMITTEE,
RICHMOND, VA.**



Conducted by MISS CARRIE LEE CAMPBELL, 306 W. Grace St., Richmond, Va.

WHO is the Woman at the Gun? Why, Secretary of Literature, that is you. See the piles of ammunition, ready for use, at the five arsenals—Atlanta, Nashville, Richmond, Louisville and the Woman's Auxiliary office. And it is given as freely as supplies are given for our guns "over there."

Study your "trenches"; study your "shells" and keep up a constant "fire."

But remember your firing is unique; you are not to make dead the living, but to make alive the dead, and your literature must be of the liveliest.

Get the best. Don't accept "substitutes."

* * *

All Secretaries of Literature are divided into three classes:

First Class—Those who send for literature, get it, study it, pass it on.

Second Class—Those who send, get it, and keep it.

Third Class — Those who do neither.

Query: Why does this last one hold her office?

* * *

A Foundation Stone, for work at the home base—"Speaking to the King." A leaflet from Nashville, one for each of your members. **FREE..**

* * *

A Timely Leaflet: "Foreign Missions as a Soldier Sees Them." Send to the Laymen's Missionary Movement, Athens, Ga. The title is "open sesame" to attention. The leaflet is free; but postage would be a graceful courtesy.

* * *

Mary Slessor: You might dare to fire this at anybody, young, old, man, woman, boy, girl; adventure for the young; bravery and pioneering for the men; a girl's life for girls; wild, weird stories for boys; consecration for those who appreciate; and the Secretary may safely "dare" anybody to read twenty-five pages.

Start a circulating reading circle with

one copy of this. \$1.50. Presbyterian Committee of Publication, Richmond, Va.

"Nobody is ever the same after reading Mary Slessor."

* * *

Jean McKenzie: Have you seen her entrancing triplets? Three books vibrant with life on every page. Why, she and Mary Slessor almost put their part of Africa on the map!

* * *

INTRODUCING,

Your chief co-laborators for Home Mission classes this fall:

The Path of Labor. for Seniors (40 cents and 60 cents), dealing with general work in all our land.

Jack of All Trades. for Juniors (30 cents).

The Task That Challenges (40 cents and 60 cents), belonging to our own Southern Church, by its own great servant, Dr. S. L. Morris. This is for Seniors, but will be "reduced" for Juniors by a series of questions in the Presbyterian of the South, in October issues.

* * *

A FLYER.

And a Method.

A man flew over our town,
And he flew wondrous high.
And to the ground
Came floating round
On bits of paper: "BUY."

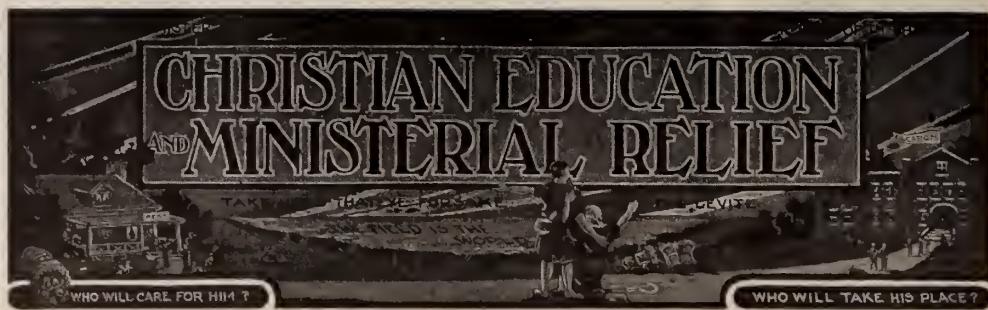
Not one mind ever forgot the message which came in so strange fashion.

Secretary of Literature, can you not devise a "plane" to float across your Sunday school room, even if it does go on an invisible wire; and so scatter enough live leaflets to get one memorable message into each home?

Can't you hear the children say, "Oh, mother, look, see what I got from the airplane!"

And don't you think "mother" will "look, see"?

Tell us Your Troubles
 Write us What you want
 We are Here to Help
 with Leaflets for Living Leaders



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

THE CHILD AS AN ASSET.

If ever the American child was a distinct asset to the nation it is now. And with schools about to open, and the work of the winter drawing near, the child is looming large upon the horizon as worthy of special attention. Our hope lies in our children as never before. It is a sad thing to say, in advance of the fact, but we might as well face it, that we are going to lose a considerable part of our man-power. Much of it will be lost entirely; more of it will be disabled. The child of today becomes, therefore, the factor of tomorrow in the replacement of America's man-power. The strongest bodies and the clearest minds are

needed now as at no other time. The wisest care we can, therefore, bestow upon our children is the surest investment for our country's future. These little bodies must be made strong in every fibre; the little minds must be wisely trained; these little hearts must beat strong and right. The responsibility of the American father and mother is suddenly increased a hundred-fold. For, truly, as we sow so shall we reap; and never was it so necessary and so vital that the harvest of American men and women of the future shall be productive of the best.—Editorial from the *Ladies' Home Journal*.

HANGING BRICK ON WALL PAPER.

REV. M. E. MELVIN, D. D.

He selected a beautiful pattern of wall paper and then planned to hang his brick around it. This was one man's idea of building a home.

Down the street a brick building is going up. The walls carry all the weight. Inside decoration is not contemplated. There will be no need for wall paper at all here. Utility is the purpose. The walls are the building. Remove the walls and the building is gone.

Further down the street from where I write there is still another type of building going up. It is a modern "skyscraper." Walls here are secondary—and so is wall paper. The walls merely cover the frame of reinforced steel and concrete. Great pillars and corners and arches reach down to a foundation—deep laid and itself reinforced. It will have, when finished, beautiful decorations within, and its walls will be of pressed brick without. But both wall

paper and walls hang upon the frame. Foundation and frame are primary.

PROCESSES OF EDUCATION ILLUSTRATED.

Theories of education vary—just like building plans. There is a theory that seeks to produce polish, grace, culture only. And this is like hanging brick on wall paper. The graceful dancer is the highest type of product.

Then, there are those who believe that the "be-all" and "end-all" of education is utility. The highest aim is to make one capable of earning a better living—of producing a better citizen for the State, a more efficient unit of organized society. This is like building and making the walls the whole building. The walls must not only "carry all the weight," as the architect would say, but must also serve as covering. A man so

trained has his occupation or trade as his all. An expert mechanic, chemist or engineer, for example, is the highest form of product. Useful, to be sure.

But there is another theory of education that plans wiser. It is the "skyscraper" plan. It educates by building around an unseen foundation. It goes down to the eternal rock for foundation. It binds and holds together with religious truth the facts of life. It makes color, grace, beauty, on the one hand, and utility on the other hand,

depend upon the framework of a solid Christian character. The highest type of product is a trained man or woman, ready to serve mankind and to stand the pressure of the windstorm and the heart of the fire while serving. For such an one, so trained, the occupation is not all—but a means to an end.

The Christian colleges of our Church are employing the last theory as the best. The future of your child will depend largely upon the plan of education employed.

LETTER FROM THE LORD MAYOR OF LONDON.

MAYOR C. C. WAKEFIELD.

IT is a pleasure to learn that the Protestant churches in the United States are endeavoring to make adequate provision for their aged preachers upon their retirement from the active ministry; also for the widows and orphans of preachers.

Everyone must realize that it is right and proper that such a thing should be done.

Throughout their ministry, often extending over a long period of years, these men have not spared themselves, but have toiled in their Master's service. It is our bounden duty, therefore, to see that they are sufficiently provided for in their old age, and that the widows and orphans of men who have died in the service should have ade-

quate support. To allow them to suffer privation would be to justly incur reproach and blame. Indeed, we should regard it not only a duty to help them to the utmost of our ability, but we should also esteem it a privilege.

The splendid sum already contributed by the Protestant churches is a proof that both the duty and the privilege are fully realized, and it may be taken as an earnest and pledge of ultimate and complete success.

The scheme has my whole-hearted sympathy, and I sincerely hope that every blessing may continue to attend it.—Veteran Preacher.

MINISTERS POOREST PAID CLASS.

J. H. GALLINGER, UNITED STATES SENATOR.

THE judges of the Supreme Court and the officers of the army and navy upon retirement are provided with adequate means to live in comfort during the remainder of their lives. The men who have defended our government in times of war are granted pensions, and at the present time there is a nation-wide movement in favor of pensioning the good men and women who are engaged in educational work in our common schools. There is also a strong movement on foot to grant pensions to those in the public service who have been in the service of the government a sufficient length of time to render them incapable of con-

tinuing their work in a satisfactory manner. The policemen and firemen in most of our cities are also pensioned when they reach a certain age, and the railroads have inaugurated a movement to also pension their employees under similar conditions. My observation is that the poorest paid class of men in the United States today is the men who are engaged in the work of the ministry, and I sincerely trust that the movement now on foot to secure an adequate fund to care for those who have passed the age of active work will be completely successful.—Veteran Preacher.

SECRETARY JOSEPHUS DANIELS' ENDORSEMENT.

THE Secretary of United States Navy, Mr. Josephus Daniels, has written a letter endorsing the plan of the Board of Ministerial Relief of the Methodist Episcopal Church which is encouraging the purchase of Liberty Bonds or War-Saving Stamps with the purpose of donating them to the Preachers' Pension Fund.

Mr. Daniels writes as follows:

"The obligation imposed upon employers to provide adequately for the comfort and well-being of the men who have devoted the best years of their lives to their service is coming to be generally recognized in the business world. The Church should be the leader in this as in all other forms of good work, and should recognize its obligation and not delay longer to provide adequately

for the comfort and well-being of its ministers, who, in most cases with very meager salaries, have devoted their lives unselfishly to the service of the Church and of their fellow men.

"The plan which the Methodist Episcopal Church has proposed, by which purchasers of Liberty Bonds or War-Saving Stamps may devote them to the Preachers' Pension Fund, performs the double duty of patriotism and service of the Church and has my cordial and hearty endorsement. The provision of preachers' pension funds for retired ministers should be looked upon as in no sense charity, but purely as rendering to faithful servants that which is their just due.

Sincerely yours,

"JOSEPHUS DANIELS."

IMPORTANT EDUCATIONAL MEETINGS.

REV. D. S. GAGE. D. D., SECRETARY.

THE Assembly's Advisory Committee on Education and the Presbyterian Educational Association of the South held their annual joint meetings at Montreat, N. C., August 7 and 8, 1918.

Among the many matters discussed the following were of special interest:

Feeling that the time had come to classify our educational institutions according to the standards adopted by the General Assembly, recommendation was made to the Assembly that a committee of seven prominent educators, members of our Church, but not connected with our own institutions, and, therefore, both capable and disinterested, be appointed for a period of three years. That they be asked to perform this task, and also to make such recommendations for the furtherance of the Church's educational work as their investigations may cause them to think wise.

Because it seemed wise to commit this work to such a committee, and recognizing the value to the Church of the Presbyterian Educational Association of the South, it was also decided to recommend to the Assembly to discontinue the present Advisory Committee on Education and to recognize and appoint the association as an advisory committee in their stead. As membership in the association is limited to the faculties and trustees of educational institutions which are recognized and defined by the standards of the Assembly, the character of the association is guaranteed and assured as worthy of confidence and as under control of our Church courts. Its work is

advisory in character, but most helpful in securing unity and co-operation.

Discussion on the effects of the war revealed the fact that our schools, especially those for men, are heavily burdened by the conflict, both financially and in attendance, but that there prevailed on every hand the most enthusiastic loyalty to the government and the heartiest willingness to bear these burdens and to co-operate in every way.

Consideration of the needs of our schools showed that \$9,000,000 or \$10,000,000 should be added to their equipment and endowment, if the Church is to do this great work of Christian education sufficiently. The great work being done by Dr. M. E. Melvin, Field Secretary of Education, and his team of helpers brings great encouragement to the hearts of our people.

The association went on record as protesting against the abandonment of the evangelical test for membership in the Young Woman's Christian Association.

The survey of the field, the growing interest of the Church in education, and the response of our people were all matters for deep thankfulness, and the severe tasks confronting the Church were not regarded as cause for despondency, but rather as ground for gratitude that we are given the opportunity to share thus far in the Lord's work.

The work of the Executive Committee and of its able and efficient secretary, Dr. Henry H. Sweets, Louisville, Ky., were again recognized by hearty expressions of appreciation.

Fulton, Mo.

THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

THE last General Assembly directed the Executive Committee of Christian Education and Ministerial Relief to put forth every effort to increase the Endowment Fund to at least \$1,000,000 within the next three years, beginning April 1, 1919.

We call special attention to the plan which is being tried by the Northern Methodist Church and so heartily endorsed by

the accompanying article (Secretary Josephus Daniels' endorsement).

Doubtless many of our people who have already purchased Liberty Bonds and War-Saving Stamps will be glad to have their money used, not only to help bring liberty to the world, but to help liberate the faithful servants of the ministry from anxiety and want in the evening time of life.

THE THREE-YEAR PROGRAM.

WE want to keep constantly before the Church the large and comprehensive program adopted by the General Assembly for the Executive Committee of Christian Education and Ministerial Relief.

1. During this period we are to try to bring every boy and girl of the Southern Presbyterian Church face to face with the problem of their life's work and help them to discover God's plan for their lives.

2. We are to endeavor to increase the Student Loan Fund to \$250,000, so that any of our poor boys and girls of approved character and ability who desire a college education may receive a loan of \$100 per year to enter one of our Presbyterian colleges.

3. Within this period the Endowment Fund of Ministerial Relief should be increased from \$560,000 to at least \$1,000,000.

4. Within this period we are to put forth renewed and our utmost endeavor to assist the various Synods to perfect their educational policies, and to properly equip and endow the educational institutions under the control of the Synods.

5. We are also to assist the Synods to arouse the members within their bounds to a full appreciation of the responsibility of the Church for the boys and girls who are attending the State institutions of higher learning. One out of every seven students in these institutions comes from a Presbyterian home.

In addition to these important items, the Executive Committee was "directed to supervise and further the adoption and putting into operation the plans in all the Presbyteries to remedy the acute situation facing the whole Church relative to the inadequate support of the ministry." Nothing faces our Church of more importance than this. Many of our ministers are actually suffering for the necessary things of life, and many others see humiliating debts accumulating over their heads.

We call the whole Church to a sympathetic interest in this endeavor and earnest prayer and co-operation in carrying through to a successful conclusion this important program.

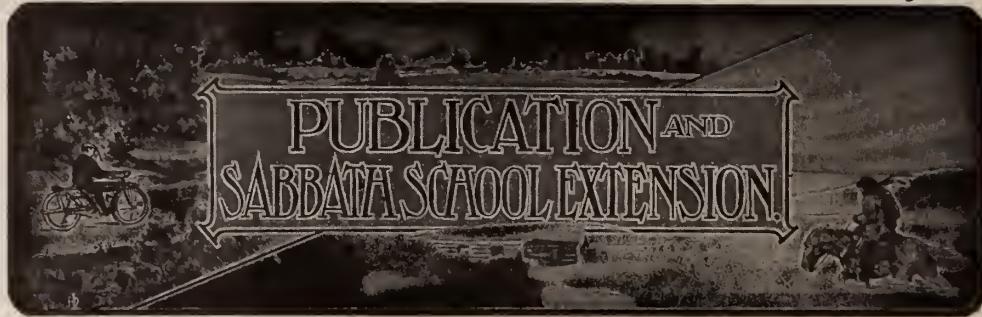
GOD'S SERVICE STAR.

THE Executive Committee of Christian Education and Ministerial Relief has now ready for use the most attractive Christmas exercise it has yet issued. It is to be used in connection with the beautiful story by Mildred Welch, "God's Service Star."

Sample copies may be had free on application to the Secretary, Henry H. Sweets, Urban Building, Louisville, Ky.

It appeals to the boys and girls to give their lives to the ministry and mission service.

The last General Assembly specially urged the Sabbath schools to use the exercises prepared by the committee. No better can be found. See that the matter is taken up at once in your school.



Branch Department at
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, RICHMOND, VA

CHILD WELFARE IN WAR TIME.

GILBERT GLASS, D. D.

THIS is the title of Bulletin No. 30 of the Russell Sage Foundation Library. It is a most interesting document. There are seventy-three citations of books and articles in various periodicals bearing on the effect of war conditions on child welfare in different countries. The following quotation from report of 1916 of the Chief medical officer of the Board of Education, Great Britain, is interesting: "The European war has given new emphasis to the importance of the child as a primary national asset. The future and strength of the nation unquestionably depend upon the vitality of the child, upon his health and development, and upon his education and equipment for citizenship. Great and far-reaching issues have their origin and some of their inspiration in him. Yet in a certain, though narrow, sense everything depends upon his physique. If that be sound, we have the rock upon which a nation and a race may be built; if that be impaired, we lack that foundation and build upon the sand. It would be difficult to overestimate the volume of national inefficiency, of unfitness and suffering, of unnecessary expenditure, and of industrial unrest and unemployability to which this country consents because of its relative failure to rear and educate a healthy, virile and well equipped race of children and young people. There is no investment comparable to this, no na-

tional economy so fundamental; there is no waste so irretrievable as that of a nation which is careless of its rising generation. And the goal is not an industrial machine, a technical workman, a "hand," available merely for the increase of material output and the acquisition of a wage at the earliest moment, but a human personality, well grown and ready in body and mind, able to work able to play, a good citizen, the healthy parent of a future generation. If these things be true, as I believe they are, no reconstruction of the State can wisely ignore the claims of the child."

Never before has such keen and discerning attention been given to the moral and physical needs of children by medical and sociological specialists and never before was such attention so greatly needed.

The statement of Mr. R. A. Waite at the



These and thousands like them need the saving influence of the Sunday school. Are they worth saving?

Buffalo Sunday School Convention, that juvenile crime has increased from 38 to 102 per cent. and runaway girls have increased 50 per cent. since the war began, is startling in the extreme, and challenges the consecrated wisdom and energy of the Church as well as the State.

These facts are acknowledged by all and every impulse of patriotism and humanity urges us to look after the health and growth of the children of the nation.

There is a still more important duty, however, which is more apt to be neglected. The neglect of the child's soul will be more disastrous in the end to the nation as well as to the individual and the Church than the neglect of its physical needs.

Marion Lawrence says: "Sunday school

work is the highest form of war work." The Sunday school certainly has a patriotic as well as a religious duty to perform in this time of war. The strength and morale of the nation depend upon religious convictions and religious convictions are built up by the teaching of religion.

In our devoted sacrifice for the nation and for international ideals, we dare not neglect the vital religious interests of our children.

In sheer self-defense, and in answer to the thrilling challenge of the time, every church and Sunday school must quickly adjust its forces and methods to the changed conditions, and approach the tremendous task they present with consecrated energy, courage and common sense.

AFTER RALLY DAY.

GILBERT GLASS, GENERAL SUPERINTENDENT.

WHEN this issue of THE SURVEY reaches its readers Rally Day in Sunday schools will be a thing of the past, or at least preparations for the day will have been completed. It may be that the effects of war conditions were very noticeable in decreased attendance, and possibly in the absence of trained leaders who have been called away to the service of the nation. It is very important, however, that those who feel most keenly the responsibility for the work of the school should not be discouraged by conditions which are inevitable and only temporary.

A prominent Sunday school worker of another church said in conversation the other day: "What are we going to do about our local Sunday schools? Some of our best leaders among the men have been called into the army or to religious war work; many of our most faithful women workers are so busy with Red Cross work and other necessary forms of patriotic service that they have

little time or energy for anything else. Our ranks have been depleted by the calling of so many young men into the army, and it seems impossible to make progress or to build up the school in any way."

Undoubtedly the Sunday school, as well as many other forms of social and business activity, is feeling the effect of the war and will continue to do so. Conditions are unsettled and forces are reduced. There is no need, however, for discouragement, and it would be a great mistake for any school to be content simply to mark time or to "hold the fort" until the close of the war.

As stated above, there is a tremendous task that confronts the Sunday school, and there is an unprecedented opportunity for service in connection with the special needs of the time. People need the stimulus and reinforcement of religious truth as never before, and the Sunday school is the Church's great agency for teaching gospel truth to old and young.

SALIENT SUNDAY SCHOOL FEATURES FOR THE NEXT TWELVE MONTHS.

GILBERT GLASS, D. D.

SECRETARIES and leaders of Sunday School and Young People's work will be interested in an outline of plans and outstanding features projected for the next twelve months in the Sunday school world. These plans are based upon the necessity for increased efficiency and special zeal in Sunday school activity in view of war conditions.

THE TEACHER TRAINING DRIVE.

The Interdenominational Nation-wide Teacher Training Drive ought to be in full swing when this number of THE SURVEY is distributed. The attractive Teacher Training poster and descriptive leaflets have been sent to every Sunday school superintendent in the Church. Plans have been made for

community co-operation between the different churches. Church papers and the public press have called attention to the call of the times for trained religious leadership and programs for the local church have been suggested. The final responsibility for the success of the drive, however, rests upon local leadership. What is your Sunday school doing toward the establishment of a Teacher Training class to study the splendid new diploma course, "Trained Workers," prepared by the Publication Committee for Southern Presbyterian teachers? It may be that an insistent suggestion will be all that is needed to encourage the promotion of such a class. Your Sunday school cannot afford to fall out of line in this nation-wide march toward larger service. If in any way you have missed connection with this great movement write to the General Superintendent, Box 1176, Richmond, Va., for information and help.



STANDARD OF EFFICIENCY.

If your school is to make real and constant progress you cannot afford to ignore the General Assembly's Standard of Efficiency chart. This chart is a blue-print of methods for the building up of the school. It is not all-inclusive and does not attempt to detail every activity and service. It assumes the deeper necessity for devotion and evangelistic zeal which make up the morale and motive power of the church at work for souls. It is a splendid incentive and guide to better work, however, and the school that charts its course by these requirements and serves in its spirit, as well as by its letter, will be wide-awake and successful. See that one of these attractive efficiency charts, furnished free of cost by the Publication Committee, is on the wall of your Sunday school with proper seals attached as a stimulus to interest and a challenge to progress. The Standard of Efficiency leaflet, sent on request, will explain the ten points and suggest practical ways to meet such requirements.

"OUR EFFICIENCY CHART."

Mrs. Lee Mc. Williams.

We have bought Liberty Bonds
And War Savings Stamps.

We have eaten corn, rye, and
"then some";
We have helped the French or-
phans,

Also the Red Cross,
And cut out ice cream, candy
and gum.

We have boosted our Sunday
school with all our heart,
And put the gold seal on our
efficiency chart!

Now if you don't think that this
gold seal is great
Just step down to our church
and see!

We have graded and organized
Our work, it is systematized,
And we're busy as busy can
be.

So the smile on our faces comes
right from the heart,
When we see the gold seal on
our efficiency chart!

For this is our "service flag,"
red, white and blue;
Its seals we have placed one
by one.

And even we boys have had a
part, too,
And we sure have considered
it fun.

So if in your Sunday school you
would put a fresh heart,
Place the red, blue and gold seals
on your efficiency chart.

Dalton, Ga.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AMERICA.

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Sao Sebastiao do Paraizo, 1917.
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Miss Lillian C. Wells
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Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Rev. and Mrs. A. D. Rice

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[5]

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Rev. and Mrs. R. L. Wharton
Miss Margaret M. Davis

Caibarien, 1891.

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†Miss Janie Evans Patterson
†Rev. H. B. Someillan

Placetas, 1909.

None. Camajuani, 1910.

Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres

Sagua, 1914.

*Rev. and Mrs. Juan Orts y Gonsales
Rev. and Mrs. J. O. Shelby

JAPAN MISSION

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Rev. and Mrs. W. McS. Buchanan

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Miss Estelle Lumpkin
Miss Annie H. Dowd

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Marugame, 1917.
 Rev. and Mrs. J. W. Hassell
Tokushima, 1889.
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 Rev. and Mrs. Wm. F. Bull
 Miss Julia Dysart
 Dr. and Mrs. J. B. Patterson
 Rev. John McEachern
 Mr. Wm. A. Linton
 Miss Elise J. Shepping
 *Miss Lavallette Dupuy
 Rev. and Mrs. W. B. Harrison
 *Miss Lillie O. Lathrop
 Rev. D. Jas. Cumming

Kwangju, 1898.

Rev. and Mrs. Eugene Bell
 Rev. S. K. Dodson
 Miss Mary Dodson
 Mrs. C. C. Owen
 *Rev. and Mrs. P. B. Hill
 Miss Ella Graham
 Dr. and Mrs. R. M. Wilson
 *Miss Anna McQueen
 Rev. and Mrs. J. V. N. Talmage
 Rev. and Mrs. Robert Knox
 *Mr. and Mrs. M. L. Swinehart
 Miss Esther B. Matthews

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie
 Miss Julia Martin
 Rev. and Mrs. J. S. Nisbet
 *Miss Ada McMurphy
 Dr. and Mrs. R. S. Leadingham
 *Rev. and Mrs. L. T. Newland
 Mr. and Mrs. Wm. P. Parker
 Rev. and Mrs. P. S. Crane

Soonchun, 1913.

Rev. and Mrs. J. F. Preston
 Rev. and Mrs. R. T. Coit
 Miss Meta L. Biggar
 Miss Anna L. Greer
 *Dr. and Mrs. H. L. Timmons
 Rev. and Mrs. J. C. Crane
 Dr. and Mrs. J. McL. Rogers

MEXICO MISSION

[11]

Linares, 1887.
 Rev. and Mrs. H. L. Ross

Matamoros, 1874.
 Miss Alice J. McClelland
 San Angel, D. F. Mexico

San Benito, Texas.
 Miss Anne E. Dysart

Brownsville, Texas.
 Rev. and Mrs. W. A. Ross

Montemorelos, 1884.

Mr. and Mrs. R. C. Morrow

C. Victoria, 1880.

Miss E. V. Lee

Missions, 10.
 Occupied Stations, 53
 Missionaries, 374
 Associate Workers, 11

*On furlough, or in United States.
 Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see page below.

Stations, Postoffice Addresses.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande do Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—Rio Grande do Norte, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashung—"Care Southern Presbyterian Mission, Kashung, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsachou-fu—"Care Southern Presbyterian Mission, Hsachou-fu, Ku, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenes—"Cardenes, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa, Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

